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MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

MISSIONARY MOTIVES

By REGINALD E. WHITE, B.D.

THE CONGO FROM YAKUSU WITH LEPER COLONY SITE OPPOSITE

A STUDY of the expansion of Christianity reveals a surprising variety n the motives which have prompted the hurch's missionary enterprise. It is no ngle fixed idea, no one stereotyped ppeal, which has led the Church from me to time to lengthen its cords and nlarge the place of its tent: if one ıethod fails, God always finds another stimulate the evangelistic impulse in is people.

The earliest missionary motive was *rsecution*. The persecution that arose bout Stephen in Jerusalem scattered the believers, who "went everywhere preaching the Word." It was the all-too-familiar method of meeting attack by dispersal, the evacuation of treasures that at least some might be saved. Precisely the same instinct of self-preservation underlay the missionary journeyings of the Huguenots, the approach to the New World by the Pilgrim Fathers (fraught with so momentous consequences for our time), and the opening up of inner China to the Gospel by the flight from the invaded seaboard provinces. It seems as though God would sometimes *drive* us to the neglected duties. What is very significant about this particular impulse to missions is the obvious implication it carries: that the more one is concerned about hostility to the Gospel at home, the more (not the less, as so often argued) one should engage in missionary endeavour. If we need missionaries at home, as undoubtedly we do; if the cause is losing ground in Britain, all the more reason for lighting torches in other lands, for the future's sake. For the only possible way to preserve the Gospel is to propagate it.

The second missionary motive, historically, was *compulsion*. This is the only word adequate to describe Paul's missionary impulse. Doubtless ecclesiastical statemanship counted for much, and certainly

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the inner logic of Christian universalism, as Paul saw it, demanded a world-wide endeavour, but to Paul the matter was rather one of direct divine compulsion laid upon his soul. He learned on the day of his conversion that he was marked out to be a chosen vessel to bear the Name unto the Gentiles, and at Antioch the Holy Ghost separated him and sent him forth. To him, evangelism, like Baptism and Communion, was a matter of simple obedience to a clear and personal command. Every great missionary has felt this divine imperative : has known that he *must* be, else sinning greatly, a dedicated spirit, dedicated to a world-wide task ; has understood Paul's " Woe is me if I preach not the Gospel." It will be a fatal day for any Church when that divine compulsion ceases to be felt.

OF especial interest to us is the motive which brought the Gospel to our shores, the motive of *compassion.* The old story of the " angels " in the market-place in Rome symbolises something constant in mission experience, a deep, heartfelt concern for men, women and children groaning in darkness and despair. It is a sobering thought that once Christians in Rome were moved by stories of the dark misdeeds in the woods of England in exactly the same way that our hearts are moved by the dark misdeeds in the forests of Congo. Sometimes, as with Livingstone, compassion is deepened by a desire to make compensation for the less creditable " gifts " of the white races to the coloured—opium, alcohol, and slavery. In Carey, this compassion went deeper than a concern for suffering and ignorance ; he saw the heathen as destined only for hell unless the Gospel reached them. If this urgent argument has less weight with us, at least we should, with our modern view of personality, feel equal concern over lost *lives* as he felt about lost souls. Such compassion is a truly Christlike motive for evangelism, for medical missions, for educational enterprise ; the Master will surely say of it : " Inasmuch as ye did it unto one of these, ye did it unto Me."

In our time, perhaps, the emphasis lies on another missionary motive, that of *vision.* Missions are seen as the inevitable consequence of two typically modern convictions. On the one hand we have learned that the kind of world we want must have spiritual foundations. We realise now that economics, science, education and improved communications cannot save mankind without good will, friendliness, a common faith, purpose, and code of honour. On the other hand, we have learned that the kind of world we want must be planned on a world scale. There can no longer be any isolationism—" no island of peace in a world of strife, no island of prosperity in a world of want "—and no island of heaven in a world of sin. We are interrelated : the evil of any part poisons the whole. And thus the necessary spiritual foundations must first be universally accepted. How can that ever be achieved apart from Christian missions ? What other agency throughout the world has, as even part of its aim, the achievement of spiritual unity on a world scale ? The vision of a world redeemed from war, tyranny, want and sin, and of the means towards it, is not altogether new, but in our time it is probably the most widespread motive for missionary enterprise.

Thus, by varying pressures and persuasions, by different arguments and assurances, the Spirit of Christ in the Church still urges towards the fulfilment of the divine purpose : " Go ye into all the world and preach the Gospel to every creature."

Dr. William Fleming

DR. FLEMING, whose death on October 3rd in Edinburgh was mentioned in our last issue, did faithful service in our hospitals in China from 1910 until 1916, when ill-health led to his resignation. He spent years in a hospital for incurables, where creeping paralysis gradually sapped his powers. He bore his sufferings with marvellous cheerfulness and also ministered to the spiritual needs of his fellow patients. Lately his health deteriorated rapidly. His friends rejoice that his long sufferings are over, and they cherish a memory of a lovable and unselfish man who endeared himself to colleagues and Chinese and who was a friend of all children. He commended Christ by his life as well as by his medical gifts. For his passing there can be no regrets, but only thankfulness for sufferings nobly borne and now for ever ended.

E. W. BURT

CONGO ON THE TYNE

By A. MAURICE LIMB

Many churches will envy our Wallsend church its experience of fellowship with Congo Christians about which its minister writes here, and they will be moved by the generous gift of these Christians in recognition of their reception.

WHEN the Wallsend church heard that one of the ships in the Tyne had on board a number of Negro Baptists, we made strenuous efforts to find out where they were. After locating the ship, we obtained permission to go on board.

Our visit occasioned no small surprise. Unknown to us, the Congregational Church at Willington Quay had been entertaining the men for some weeks. However, through the captain of the native crew, we invited the men to join us in worship on the following Sunday evening. As we tried to explain ourselves in an excessively hot cabin, a voice behind us said continuously, "Bee-em-esse."* Here was something that both black and white could understand. We turned to find the beaming face of a man we later came to know as Jonas. He had once visited Bolobo. Struggling against the language difficulty, we visited other cabins on the ship, and returned with the promise of thirty men to visit us on the Sunday, a Ki-Kongo hymn-book in our hands, and a determination to do all that we could to make the men welcome.

CONGO CHRISTIANS AT WALLSEND, WITH REV. M. W. HANCOCK

On the Sunday evening we met the men at the shipyard gates and, although we had no interpreter, we managed somehow, and were proud to walk to the church with them. It is doubtful if anyone who was in that service will ever forget the experience.

MISS E. TWITCHETT, who had worked at Bolobo, came down to help with the service, but since the majority of the men came from Lower Congo, her efforts at translation were unavailing. We decided to start the service with "Onward, Christian soldiers." The men stood dumb throughout the singing. So after a short prayer, our carefully-prepared service—arranged with the idea of an interpreter being present—was put on one side. We invited the men to sing, intimating by dumb show that we would join in. After consulting one another, and taking some crumpled hymn sheets from their pockets, they started to sing. Before the end of the first line our people had recognised and taken up the tune and were singing in English. The hymn was "Jesus, keep me near the Cross." The organist joined in and, although we had no hymn-books, we sang what we could remember of the words and sang "la-la-la" for the rest. So the service proceeded. It was a thrilling experience.

In the pause before the Communion Service, we invited the men to join us in the Sacrament—again by dumb show. One of their number came forward to explain in very halting English that they considered themselves unworthy to participate. Such a refusal made a tremendous impression upon the assembly, and made us realise how very often we come to the Lord's Table too lightly.

We made many mistakes in these first efforts for our friends, but experience and expert guidance helped us to overcome most of them.

* *This is a word coined by the Congolese to denote anything associated with the B.M.S.*

CONGO ON THE TYNE

THE willing co-operation of the Northern Baptist Association Missionary Council made possible two visits from Rev. M. W. Hancock, of San Salvador, who is home on leave. Mr. Hancock travelled from London to visit the men on the ship, conduct their services in the church, and do general pastoral work among them. How thrilled they were to hear a white man speak their own language and with what attention they listened to all that he had to say !

During Mr. Hancock's first visit, arrangements were made for a bi-lingual service to be held each Wednesday evening in the Wallsend church. At this service our friends were able to sing hymns, have Scripture reading and prayers in their own tongue and, what is more important, they were able to hear a Christian message in Ki-Kongo sent each week by Mr. Hancock and read by one of themselves.

The men were with us for some twelve weeks and now they are gone. Before they went they came one night to the house of our secretary, Mrs. K. H. Grey, with a letter addressed to " Madame Katerine " (this was the name they had given to her). Inside the letter was a subscription list and £3 10s. in notes. In the mixture of words and signs by which we had come to make ourselves understood, it was explained to them that this was not expected and that we did not really need the money. By the same means they made it clearly understood that this was their gift to the church at Wallsend. In this spirit the money was accepted. The church, however, decided that the money should be sent to the B.M.S. for the work at Mr. Hancock's station.

In keeping with this wish, the gift was handed to the B.M.S. at the welcome meeting given to the Northern Baptist Missionary Deputation. Mr. Hancock was a member of the deputation, and told the large gathering that he felt privileged to help in the work and would take the generous gift back to Congo for evangelistic work at San Salvador.

We give thanks to God that we have been able to worship in fellowship with men of a different tongue and colour, and that, in spite of difficulties, we have found a common Father and the same Saviour.

A CHINESE ORDINATION

By GEORGE YOUNG, Sianfu, China

ON Sunday, 16th April, Mr. C. P. Yen was ordained in our city church as a minister of Jesus Christ. It was a moving service and, to me, the crowning joy of my ministry in Sianfu. For Mr. Yen was the young Communist who came to see me one evening ten years ago to ask about Christ's way of salvation. As a student in Paris in 1919 he joined the Communist Party and received three years' training at Tungfang University, Moscow. He then returned to China to do revolutionary work for the party.

In 1933 he went through a period of disillusionment. He felt the inadequacy of Communism, with its methods of violence, to bring about the ideal state of society for which he longed. He also felt a sense of failure in his personal life. In this state he came to see me, and I found a man prepared to receive Christ's gift of salvation. Since that day he has become a new man in Christ. He was my main helper in those early days of struggle and difficulty, and gave fine voluntary service.

After training at West China Theological College, Chengtu, he returned last year to lead our Christian Fellowship. He was also assistant to Pastor Niu at our city church and was elected to the church council.

Now the Shensi Synod has recognised him as one of their own pastors. Elder and Pastor Wang of Fuyints'un, and Mr. Mudd, senior, conducted the service and gave exhortations to the new minister and to the church. The students of Tsun Te Girls' School sang, after which the three church leaders solemnly set apart the kneeling figure to the work of the ministry and commended him to God in prayer. Then Mr. Yen told simply the story of his call and made his vows. The packed congregation stood and sang a hymn of praise, which was followed by the benediction.

So does God change His enemies into His devoted servants. Pastor Yen is a man prepared by God for such a time as this. A thoughtful preacher, a faithful pastor, a man of prayer, yet practical in his Christianity—he organised a consumers' co-operative exclusively for Christians last summer—wide in counsel, Christ-like in action, a brother beloved by all who know him, he will stand by the Church when we have gone and render faithful service to the Master he loves. Pray much for this new pastor of our Sianfu church.

RECRUITS FOR OVERSEAS

REV. PAUL RIGDEN GREEN, B.A.

MISS PHYLLIS KENYON

MISS VERA L. R. PIKE, B.Sc.

REV. C. A. P. COULDRIDGE

MRS. W. C. FULBROOK

REV. W. C. FULBROOK

REV. JOHN D. VICCARS

MRS. J. D. VICCARS

MISS M. M. CLARK

MISS A. M. McGREGOR

MISS D. I. DANIEL

PAUL RIGDEN GREEN, B.A., son of the Rev. J. Rigden Green, educated at Barnstaple and Birmingham. He received his theological training at Bristol and Regent's Park, Oxford, Colleges. He is a member of Sandy Church. His Christian service includes Sunday School and open-air work, and student pastorates, and he has recently acted as associate minister at Upper Holloway Church, London. He is appointed to Bishnupur, India.

* * * *

PHYLLIS MARY KENYON, S.R.N., educated at Blackburn, Harrogate, Royal Holloway College and Bedford College; took her nursing training at Guy's Hospital. She is a member of Cannon Street Church, Accrington, and has served in the Sunday School, Girls' Auxiliary, the Nurses' Missionary League and Girls' Guildry. She has also received training at Carey Hall and further medical experience. She is appointed to North India.

VERA L. R. PIKE, B.Sc., daughter of the Rev. C. V. Pike, was educated at Newbury, West Hartlepool, Goudhurst College and Darlington Training College. She has held teaching appointments. She has served as Sunday School teacher, Ropeholders' Leader, and in the Student Christian Movement. She has also had a period of training at Carey Hall. She proceeds to Orissa, India.

* * * *

CHARLES ALBERT PERCIVAL COULDRIDGE received his early education in London and took courses at the Bible Training Institute, Glasgow, and the Missionary School of Medicine. He has had Christian experience of varied kinds, including Sunday School, Life Boys, pulpit and open-air work, and has been minister of East Ham Church, London, since 1942. He was married this year to Miss RHODA HARKER, who has served in the Congo Mission since 1939. They are appointed to Upoto station.

RECRUITS FOR OVERSEAS

WALTER CHARLES FULBROOK, member of Newbury Church, received his theological training at Spurgeon's College. Besides preaching experience, he has engaged in Sunday School work. While in college he served as missionary secretary. He has also studied Portuguese at Selly Oak.

MRS. FULLBROOK (*née* Bertha Joan Townsend), of Rhondda and Newbury, received nursing training at Oldchurch County Hospital, Romford. She was a member of the H.P.U., and served in the Girls' Life Brigade, Sunday School and in lay preaching.

Mr. and Mrs. Fulbrook are appointed to Portuguese Congo.

* * * *

JOHN DOUGLAS VICCARS, of Rushden, was educated at Towcester Grammar School and received his theological training at Rawdon College. He is a member of Carey Church, Kettering, where he served in the Sunday School, Boys' Club, and as secretary of Toc H. He has held a student pastorate and has had a period of training at Selly Oak.

MRS. VICCARS (*née* Mary Watson Ballard) was educated in Kettering and Leeds. She has had secretarial experience. A member of Beeston Church, Leeds, she has served in the choir, C.E. Society, Sunday School and Girl Guides. She has also had a period of training at Carey Hall.

Mr. and Mrs. Viccars are designated to the Bolobo–Lukolela–Tshumbiri area.

* * * *

MARY MACLAREN CLARK, daughter of the Rev. Alexander Clark, member of Viewfield Place Church, Dunfermline, educated in Dunfermline and Edinburgh. Holds music certificates and has had five years' teaching experience. She has had a period of two years' training at Carey Hall. She is appointed to Yalemba, Congo.

* * * *

ALISON MARGARET McGREGOR, S.R.N., member of Abbey Hill Church, Edinburgh, where she has served in the Girls' Auxiliary, C.E. Society, and Band of Hope. She took her professional training in the General Hospital, Edinburgh, and in Motherwell. She has also had training at Carey Hall. She is appointed to Ntondo, Congo.

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DOROTHY IVY DANIEL, S.R.N., S.C.M., was educated in London schools, and has taken nursing training at Queen Mary's Hospital for Children, Carshalton, Mildmay Mission Hospital and the Salvation Army Mothers' Hospital. She is a member of East London Tabernacle Church and has had much experience in personal evangelistic service. She has also had a period of training at Carey Hall. She is appointed to Yakusu station.

A WEEK-END IN PALWAL

By K. W. BENNETT

Here is another description of our work from the standpoint of a member of the Forces serving in India.

IN the MISSIONARY HERALD for September, 1943, an article appeared entitled, "An Airman Looks at Bhiwani," by H. B. Morgan. This interested me greatly, for about sixteen or more years ago, H. B. Morgan was my Sunday School teacher at Manor Park Church, London. Rather belatedly, therefore, I follow this with an account of my visit to another B.M.S. station in the same State—Palwal.

My journey by car from Delhi with the Rev. A. M. McAndrew is a story in itself, but thanks to the mechanical genius and *flair* for improvisation of the missionary, we arrived safely and proceeded direct to the Men's Hospital, where we were warmly greeted by Dr. R. W. Thomas. We were shown all over the hospital—wards, laboratory, consulting room and operating theatre—and I was introduced to Sister Elsie Checketts, who is working at the hospital during the furlough of Sister Edna Throup.

After lunch at Salamatpur, we went with Miss Loosley and Mr. Haidar Ali to a little village seven miles away, where there is a Christian community. We spent a happy time with the villagers and had a service with them. There were typically Eastern touches, especially the cattle quietly munching in one corner of the small courtyard of our meeting place. In the evening, while the others were at a church business meeting, I visited Salamatpur Girls' School and talked and played games with the children.

SUNDAY was a full and most interesting day. We attended a Hindustani service in the morning, and this was followed by a visit to and inspection of the women's hospital under Dr. Dorothy Medway's care. In the afternoon I spoke to the Sunday School (with Miss Teka as interpreter), and had the privilege of conducting the missionaries' evening service in the nurses' Quiet Room at the women's hospital.

This visit enabled me to see missionary work at first hand, and it was with reluctance that I left Palwal on the Sunday evening. So far there has been a double sequel to my visit. I have received an admirable letter from the Salamatpur girls, in which they describe their work among village women and children, and I have been able to link them with a Sunday School at home. The other result is that a church at home in which I am greatly interested now supports, through its C.E. and Women's Own, two cots in Palwal hospitals.

FROM THE COMMITTEE ROOM

BY the kind invitation of the local Missionary Auxiliary and churches, the November sessions of the General Committee were held in Bristol. Members were received with generous hospitality in many homes, and numerous friends toiled to make the visit a success. An official welcome by the Lord Mayor and the Lord Bishop of Bristol which was acknowledged by Mr. Seymour J. Price, was among the happiest features of the proceedings. The Committee met in Totterdown Church, and four well-attended public meetings were held in Broadmead Church. The experience was so appreciated that suggestions have been made by their representatives that other provincial centres might have the opportunity to welcome the Committee.

* * * *

AS usual, the agenda was crowded with a variety of items covering our work abroad and at home. The presence of missionaries lately returned to this country brought the front line vividly near. Several were seniors with more than thirty or forty years' service behind them, a fact which suggested impending retirements and further gaps to be filled. At the same time, news of the departure of a missionary party for India and another for Congo, which include several recruits, showed that some relief was coming to strained staffs.

* * * *

THE REV. PERCY KNIGHT spoke of the Calcutta Mission Press, of which he had long been superintendent. He claimed it to be probably the largest University Press in the world, for it prints for ten out of eighteen universities in India. Its business is saturated with the Christian spirit, for by its pension and welfare schemes, its apprenticeship system and its profit-sharing plan, it shows for its large staff a concern which sets an example to all other businesses.

* * * *

OLDER readers will remember the gracious Daniel Jones of Agra. His son, the Rev. L. Bevan Jones, reminded the Committee, that between them they had given seventy years' service in the B.M.S. to India. Mr. Bevan Jones has done notable work in many spheres, and latterly as Principal of the School of Islamics at Lahore, where young missionaries are trained for work among Moslems. His presence was a reminder of B.M.S. responsibilities to adherents of this great religion.

* * * *

MISS HILDA COPPIN, first went to Congo in 1908, and her missionary life has been spent in Portuguese territory. She typified the forward look of the missionary force as she emphasised the need for rethinking the policy of self-support in the Congolese Church. Rev. J. N. Clark, with thirty-three years at Wayika and Tshumbiri, told of expansions already achieved and of the possibilities of further wide developments in untouched regions in his vast distict.

* * * *

THE REV. C. E. PUGH'S thirty-five years in Congo include nineteen as Field Secretary. He described in almost lyrical terms the sweep and quality of our witness in Central Africa, and took an optimistic view of the future. His detailed description at a later meeting of the great service the Congo people have given in the war effort must have surprised many in his audience. Thousands of Congolese have fought in Abyssinia, and are to be found in many other theatres of war. Others are in the Mercantile Marine service. The rich natural resources of the country are also being poured out lavishly.

* * * *

DR. WILLIAMSON, Foreign Secretary, was accorded an official welcome on his return from his tour to America, Canada, the West Indies and Congo. His reply was a summary of the advantages which had accrued. Arrangements were made for a special Committee meeting on December 5th and 6th to enable members to hear his full story.

* * * *

THE generous increases in gifts from the churches during recent years fortified members as they faced the estimates for expenditure during 1945. These were introduced by the Treasurer, Mr. H. L. Taylor, on behalf of the Finance Committee, who asked sanction for an expenditure of £169,867, plus £14,454 for war bonuses to European and native workers, amounts which approximate to those for 1944. These figures were adopted as the sums which the churches will be invited to contribute.

* * * *

THE Brittany Mission, founded over one hundred years ago, has been isolated

VILLAGE WOMAN AND CHILD. RANGAMATI, INDIA

since the German over-running of France in 1940. A recent letter from an American Army Chaplain reports that our Breton workers have maintained the work in Morlaix and the outposts, and that M. Somerville and his colleagues are in good health. The Rev. C. Hanmer Jenkins, formerly of the Brittany Mission, is arranging to visit the district as soon as permission is received.

* * * *

MISSIONARIES and others who spoke at the public meetings included Miss Lily Quy and the Rev. L. Bevan Jones, M.A., B.D., India; Mrs. John Lewis, China; Miss Hilda Coppin and the Rev. C. E. Pugh, Congo; and the Rev. Gwenyth Hubble, B.A., B.D.

Tin Foil

OUR agents inform us that at present there is no market for tin foil and friends are asked therefore to discontinue sending it to the Mission House until further notice.

* * * *

The Week of Universal Prayer

ACCORDING to time-honoured custom, the week from January 7th to 14th will be observed as the Universal Week of Prayer under the auspices of the World's Evangelical Alliance. Churches throughout our mission areas will unite in this world fellowship of thanksgiving and intercession with the churches of our own and other lands.

* * * *

Young People in Patna, India

"ON Palm Sunday we arranged a special morning service in the church with just that bit of ceremonial which the Indians seem to love. All C.E. members entered the church in procession, carrying large palms and leaves, singing as they walked. The church was decorated with similar leaves made of palm leaflets. The whole service was led by C.E. members. A young Inter-Science student gave a very good address.

"The weekly meetings have been good and varied. One meeting was devoted to cutting and rolling bandages for 'Wants' boxes.' It was a cheerful and noisy gathering."

ELSIE K. HOPE

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Prayer is asked for the Secretaries, Editor, and Assistant Secretaries who are charged at headquarters in London and Kettering with directing the Society's activities. They need strength, knowledge, vision, faith and courage to face the demands and problems of the times.

Second Week.—We unite with evangelical Christians throughout the world in the Universal Week of Prayer for the Ecumenical Church, in conflict, national and world problems. Sunday's Communion offering reminds us of missionaries who have laid down their lives and of others retired after long service.

Third Week.—Tsingchowfu, Shantung, China, our oldest station. We remember former missionaries either serving elsewhere or interned, and China's leaders and church members maintaining the work amid the stresses of enemy occupation.

Fourth Week.—Chowtsun, commercial centre on the Shantung railway, where evangelistic, hospital and church institute work was carried on. Here, again, Chinese Christians are bereft of missionary fellowship, but the witness continues.

Fifth Week.—Tsinanfu, capital of Shantung. The Christian University (Cheeloo) removed to West China; our missionary staff interned. Pray that the church in city and district may abide in faith and good works, and that the Christian influence of the evacuated university may ever increase.

A NEW YEAR RESOLUTION

To buy a Carey Press book every month:

1. For personal reading.
2. For a present for someone.
3. For lending to others.
4. For the Church or Sunday School Library.

The Trade Manager, 93-95, Gloucester Place, London, W.1, will welcome orders and enquiries for new and prospective publications.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—Anonymous, 12s, 6d.; Anonymous, for Rev. C. Jones' work in Brittany, 5s.; Anonymous Gifts, 4s.; O. L. 10s.; Reader of *Baptist Times*, 10s.; M. M. B., £2; K. U. G., £1; "The Lord's Tenth," 15s.; Grateful, £1.

Medical Fund:—"In Memory of a Heroic Sister," £10 10s.

Gift Week:—G. A. C., 10s.; A Member of Upper Holloway Baptist Church, 2s. 6d.; A Welsh Friend, 10s.; H., Penarth, 5s.

Saker Memorial Fund,:—Anonymous, 5s.

New Headquarters Fund:—A Welsh Friend, £1; A. E. Chisholm, Dundee, £1.

Arrival

22nd October, Miss D. M. Philcox, from Gaya.

Departures

2nd November, Mrs. W. B. S. Davis, for Narayanganj; Mrs. B. F. W. Fellows, for Cuttack; Dr. Ruth Tait, for Bhiwani (*pro tem.*); Miss E. M. Jarry, for Udayagiri; Miss D. E. Belham, for Patna; Miss E. W. Taylor, for Entally; Miss V. L. R. Pike, for Orissa; Miss P. M. Kenyon, for North India; Rev. T. C. Vicary, for Berhampore, Bengal; Rev. E. T. Ryder, for Serampore; Rev. P. Rigden Green, for Bishnupur; Miss E. M. Lean, for Wathen; Miss M. Clark, for Yalemba; Miss A. M. McGregor, for Ntondo; Miss D. I. Daniel, for Yakusu; Rev. A. W. Hillard, for Kinshasa; Mr. and Mrs. L. H. Moore, for Pimu; Rev. W. H. Ford, for Yakusu; Rev. and Mrs. C. Gill and Rev. and Mrs. J. D. Viccars, for Bolobo; and Rev. and Mrs. C. A. P. Couldridge, for Upoto.

Birth

1st April, 1944, in Shanghai, to Rev. and Mrs. A. Barrington Light, of Tsingchowfu, a daughter—Kathleen Mali.

Deaths

21st October, at Dunoon, Rev. Peter Horsburgh, formerly of Sambalpur.

14th November, at Weston-super-Mare, Rev. R. J. Braithwaite, Honorary Member of Committee.

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FELLOWSHIP IN PRAYER

LUSHAI: SERKAWN GIRLS' SCHOOL
(See pages 10 and 11)

FEBRUARY opens and continues with two great concerts of prayer. In the first, on Baptist World Alliance Sunday, we are called to remember the universal fellowship of our faith and order. In the second, on the Women's World Day of Prayer, Christian women in all lands will unite in intercession for all people.

It is well that these events have their place in the calendar of our churches. They remind us that, amid the chaos and disintegration of these times, the Church of the Living God abides, that its reach overleaps the barriers made by men, and that its scattered peoples may still unite with one heart and voice to beseech the mercy of God for mankind.

THESE events will lift us from any parochialism and self-centredness to recognize our fellowship with all who profess and call themselves Christian. Churches in cities and hamlets at home will be one with churches in lands upon which the darkness of pagan rule has descended, with persecuted companies who meet in strange and strained surroundings, and with unknown peoples in Indian and Chinese cities and villages and in the heart of the African forests. We think in world terms and so align ourselves with our Lord.

WE shall have unity in the common thanksgivings and prayers of these two days. We shall praise God who is the Father of all, and Jesus Christ His Son who is the Saviour of the world. We shall return thanks for His great salvation which has proved its efficacy in meeting the fundamental need of all peoples. We shall pray for a peace based upon Jesus Christ, for a new world order built upon His way for life, for the deliverance of our distressed and persecuted brothers and sisters, and of the captives to sin so that they may enjoy the freedom which Christ alone gives.

So, once again,

"Though sundered far, by faith we meet,
Around a common mercy seat."

And as we do this, God may do some new and startling thing for His world.

H. L. H.

THE CLOSE OF THE FINANCIAL YEAR

The books close on March 31st. Let us fill the weeks between now and then with advocacy and effort that will result in the

SOUTH LUSHAI HILLS RE-VISITED

By D. SCOTT WELLS, India Secretary

This article shows that work in the Lushai Hills makes progress amid the menace of war. With fifty years' work behind, the watchword is still "Forward."

IT was a great pleasure to visit the South Lushai Hills again last month, this time with Dr. Angus, and we were specially glad to be able to go during the Jubilee year of the Lushai Church. Our visit enabled us to realise more fully than we could otherwise have done some of the war-time difficulties in Lushai. The Girls' School and Hostel have been requisitioned by the military, and Miss Chapman, Miss Clark and the school are now in very cramped and inadequate quarters. One of the remarkable things about this war is the way in which missionaries have refused to be defeated by adverse circumstances and the requisitioning of property.

There are now 10,501 baptized Christians in the South Lushai Hills and a Christian Community of 23,575 out of a total population of 31,060.

We arrived in South Lushai just as the special Evangelistic Campaign, which is held every year during September, was coming to an end. We were present at the final meeting at Serkawn on the last day of September and Dr. Angus gave an address. The next day, Sunday, fifteen boys and girls from the two boarding schools were baptized in the stream near the Mission compound. They had been under instruction for the previous nine months. The following week-end we were present at the annual meetings of the District Union which were held at Lunglawn, three miles from Serkawn. There are ten such districts with from twelve to twenty churches in each and one Pastor is in charge of each district. On Saturday we attended the business meeting at which the Pastor presided. Each church was entitled to send two representatives to this meeting. There were twenty-four representatives present, of whom nine were Pastors, teachers or retired workers and fifteen were laymen. The business was carried through in a very orderly and efficient manner. On the Sunday there were services throughout the day and it was estimated that 800 were present at the morning service in the church. The bamboo walls of the church had been removed so as to add to the seating accommodation and the roof had been extended. A Communion Service was held at 1.30 p.m. and an open air service, which was attended by a large number of young people, was held later in the afternoon. Combined choirs sang at the services and their part singing was very delightful.

BOTH week-ends were a great inspiration and it was a great pleasure to see so many signs of vigorous church life. The ten districts each send representatives to form the South Lushai Presbytery and the annual meeting of the Presbytery must be a very important occasion. The Presbytery has raised a considerable fund in connection with their Jubilee and it is proposed to use this money to start a Bible School where shorter or longer courses can be provided for Church Workers. Help from the Mission has been asked for and it is hoped that this can be provided as one of the 150th Anniversary projects.

It was a pleasure to see again the valuable work being done by the two Sisters at the Hospital. This work has been going on steadily for many years, and with more and more nurses being trained and later settling in village homes after marriage, knowledge on health and medical matters is reaching an ever widening circle. There has been an increase of malaria in the country during recent years and this is thought to be due to the presence of the military who have brought malaria parasites from other areas.

With 75 per cent. of the country now Christian, education has an increasingly important place in the life of the Church, and one of the most impressive developments since my last visit was in the realm of education. At the time of my last visit there were twenty-eight village schools. In 1938 Mr. Carter, who is Honorary Superintendent of Boys' Education on behalf of Government, put forward to the Mission a scheme whereby the number of village schools would be

increased to fifty by 1948, but even that ambitious scheme has been left far behind and there are now eighty-one village schools. One feels that this emphasis on primary education and the laying of a broad and sound foundation is the correct policy and that Mr. Carter is to be congratulated on this achievement.

A Middle Vernacular department has been added to the Middle English Boys' School at Serkawn. Mr. Carter has had a teacher training class for several years and the lack of trained teachers in the Middle School, noted on our last visit, has been remedied. Two more Middle Schools are likely to be opened in the area in the near future.

The Girls' School is being carried on most courageously under adverse circumstances already noted. The school has to meet in two sections owing to lack of accommodation, the juniors coming for a period of several months and then having holiday so as to make way for the seniors.

THE small hand printing press is an addition since my previous visit, though I had seen the excellent work turned out by the press under Mr. Raper's direction. The translation work was in full swing and steady progress is being made with the translation of the Old Testament. We had the pleasure of the company of the editor of *Robawm* as our guide and companion from Demagiri to Lungleh. This monthly magazine is certainly meeting a need by providing reading matter of an instructive kind.

We discussed with the Station Committee their 150th Anniversary Projects and plans for the extension of the work and saw the new sites which it is proposed to acquire. These plans for the development of the work reveal vision, faith and courage and will mean a great deal for the future of the Lushai Church when they are put into operation.

AMONGST CHINESE IN LIVERPOOL

By HERBERT A. EMMOTT

Mr. Emmott, who was appointed to our China Mission in 1924, is now engaged in an interesting venture among Chinese in Liverpool. This account of his contacts and plans is highly suggestive.

FOR many years a large Chinese community has lived in Liverpool, but the war has resulted in a big increase in its numbers because of the many Chinese seamen serving in the British Mercantile Marine. These have their headquarters in Liverpool, and between one and two thousand are generally ashore at any one time. There are also other Chinese connected with the Shipping Companies who are employed in office and other work, and who are therefore permanently ashore. In addition there are Chinese connected with the Seamen's Union, and many who have restaurants or who are employed in them. Diplomatic China and Student China are also represented. And of course there are the laundries!

CONGO: BAPTISM AT NTONDO

A year or so ago the Protestant Churches of Merseyside gave considerable thought to the challenge presented by this large increase in the Chinese population, and a Committee was formed representing as far as possible all the denominations. The present Chairman is a Presbyterian, the Secretary an Anglican, and on the Committee

Baptists, Congregationalists, Friends, Methodists, and Salvation Army (the order is alphabetic) are all represented. The work therefore is a splendid example of interdenominational co-operation.

Most of the seamen are from South China, and speak Cantonese, and so for a long time search was made on both sides of the Atlantic without success for a Cantonese-speaking missionary, or a Cantonese Chinese pastor, who would undertake the work of the mission. As the B.M.S. has always worked in North China where the language spoken is Mandarin, none of our missionaries could meet the requirements. At length, however, the Committee here decided that ability to speak Cantonese was not of primary importance, and so with the hearty approval of our General Committee, I agreed to undertake the task, fully conscious of my limitations and of the problems to be faced. Fortunately the services of a young Chinese Christian were obtained as my helper. He is Cantonese-speaking, having come from Hongkong, and is proving to be very useful.

THE work began when we arrived in Liverpool in the middle of last September, and on November 7th a "Commissioning Service" was held in St. Saviour's Church. The various denominations were represented, and the address was given by the Bishop of Liverpool (Rt. Rev. Clifford Martin, D.D.). The service was an impressive one, and the address most appropriate. It was based on the text: "After he had seen the vision, immediately we endeavoured to go" (Acts xvi, 10). The emphasis was on the need for "Vision and Venture," and I wondered if the inspiration had come from the B.M.S. ter-jubilee publication under that title.

We started the work by visiting the Chinese patients in the Merseyside hospitals and in the Chinese Seamen's Convalescent Home in Birkenhead. This regular visiting will gradually give us introductions into the Hostels where the seamen live, and in that way we shall increase the number of our contacts and, we hope also, our circle of friends. Our visits have shown us something of the price which the Chinese are paying to bring to these shores the necessities of life. The hazards of the high seas have been faced, and many men are suffering in consequence. Surely we owe them something in return!

We have felt from the beginning the great need for Christian literature in Chinese, and I should be grateful if missionaries now in Britain, or any friends who have Chinese books which they can spare, would send them to me for loaning to the patients and for use in our Centre when we have been fortunate enough to obtain one.

The housing problem is as acute here as anywhere, and what premises become vacant are generally for sale. We have, however, been fortunate in renting from the Liverpool Corporation a house suitable for our residence and also for our centre, and the obtaining of this means that a great obstacle has been overcome. We want our headquarters to have facilities for recreation and reading, and also for classes and worship. When we have reached the stage where worship is possible we shall need an organ or piano, as well as Chinese hymnbooks and scriptures.

MY colleague, Mr. Francis Yee, and I, are visiting some of the churches in Merseyside to find if there are any Chinese seamen attending. We are also speaking at the various churches to advocate our work. We are further preparing tracts and pamphlets in Chinese as there is such a small variety obtainable in this country. The printing has to be done by photograph, and the cost for the first few hundred is always high on account of the charge for making the block. I should like to ask for contributions for this special part of the work, as there are many other incidental expenses for which the local Committee is responsible.

It has been a joy to meet occasional Chinese from Shantung, and they have appeared to be equally happy at meeting us. One seaman looking through our photographs remarked: "They take me right to my home."

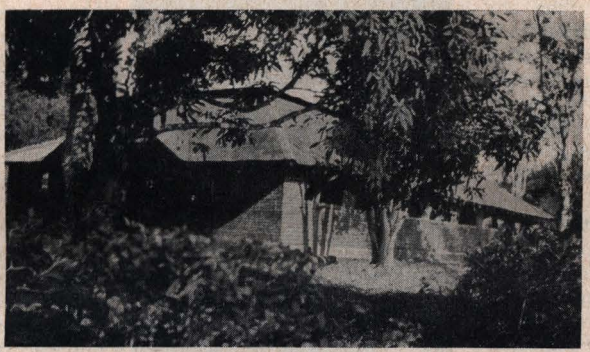
There is a big work to be done here, with plenty of obstacles and many opportunities. And so, for the time being, we are extremely grateful for the privilege and joy of serving China here on Merseyside.

A FAITHFUL STEWARD

By A. A. LAMBOURNE, Bembe, Portuguese Congo

ONE of the last remaining links with the old Mabaya Mission has been broken by the death of Pedro Kuku. For seventeen years he was the trusted caretaker of the B.M.S. property there, from the time that the station was closed until the new mission was founded at Bembe.

Pedro Kuku was born at San Salvador, and was taken to Wathen by the late Rev. George Cameron to be his personal boy. He was baptised there, and became so dependable and reliable that when Mr. Cameron went to the Mabaya district to found the Silver Jubilee Station in 1904, he took Pedro Kuku with him as his chief personal assistant. During the ten years that Mabaya station was in being, Pedro Kuku was the mainstay of the work; and when at last in January, 1915, the station had to be abandoned, Mr. and Mrs. Kirkland handed him the keys and left him in complete charge of the Mission property.



CONGO: NTONDO HOSPITAL

Dr. Fullerton in his book, *The Christ of the Congo River*, refers to the Mabaya effort as a "piece of knight-errantry," and wrote: "The ribs of the houses still stand as a gaunt memorial of a valiant effort to take the Gospel into the unevangelised wilderness." But that was not quite true to fact. Two San Salvador missionaries who arrived unheralded at Mabaya in September, 1929—nearly fifteen years after the closing of the station—found the property in apple-pie order. The houses were clean, well kept and in excellent state of preservation; the station paths were tidy and Percy Lowrie's grave had been well tended. The fact that the caretaker had no intimation whatever of our coming suggested that the good state of the premises was its normal condition. Pedro Kuku had been faithful to the charge entrusted to him. And even more, for during all the years that the area was without white supervision, by teaching school regularly, by prayers and services, he had carefully fed and kept alive the flickering flame of faith in the whole district, and so prepared the way for the revival of the work that led to the establishment of the Bembe Mabaya station in 1932.

WHEN all the buildings from Mabaya had been transported to Bembe and incorporated in the building of the new station, Pedro Kuku, at the invitation of the missionaries, came to live at Bembe. A house was built for him, and everything was done to make him comfortable in his declining years. But the pull of the old place was too much. He paid several visits to the old site at Mabaya, and his stays there grew longer and longer. Then came a day when he did not come back to Bembe, and he expressed the wish to end his days at Mabaya. He grew feeble and almost bedridden, and spent most of his time in reading his Kongo New Testament and other books in his small library. On the evening of March 30th, 1944, he went to bed in apparently good health and spirits. An hour or so later his wife noticed his stertorous breathing and tried to wake him. But the old man passed away in his sleep, only to awake in a brighter world than this. His wife sent off the news of his passing to the surrounding villages, and a goodly crowd hastened to the spot, and laid his body to rest in what was, to him, sacred soil. His wife and children then left Mabaya, and so the site is now completely abandoned.

"It is required in stewards that a man be found faithful." Pedro Kuku surely has received the loving commendation of the Lord, which He gives to His faithful ones who arrive safely Home.

WE KEEP THE WOMEN'S DAY OF PRAYER

By KATHLEEN M. SAXTON

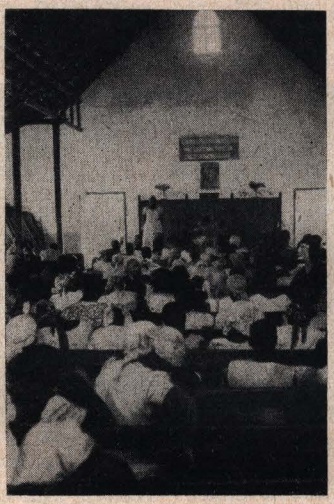
The Women's World Day of Prayer will be kept on February 16th. This account of its observance last year in Congo will emphasise its universal sweep.

TO-DAY we women in San Salvador are one with women all over the world, for it is the Women's Day of Prayer. Our first bell rang at 2.30 p.m., and by the second bell, at three o'clock, there were very many women in the church. Some walked for six hours in order to be present.

Everyone could see a large printed text hanging behind the pulpit : " Nunatazuin'o mazitu, i ndunda nulund'o nsiku a Kristu " (" Bear ye one another's burdens, and so fulfil the law of Christ "). For throughout the world, the theme of our worship has been the same. We have read the same words from God's Book. We have sung the same hymns.

Our youngest missionary led the meeting. Was it not especially fitting that she should do so, because three months ago she was bound in prayer to the women of Congo, when they had earnestly prayed that her life might be spared to God's service. God heard that believing prayer, and she lived.

There were many women taking part in the meeting to-day. Two elderly deaconesses showed the women to their seats. Seven were chosen to read short selected passages. Some were hospital nurses, others deaconesses, some were mothers, some were young girls just beginning to walk the way with Jesus. Others were chosen to pray for definite things. There was Lou, a hospital nurse, who prayed earnestly (and probably for the first time in public) : " We pray for the sick ones that they may not have to come too long for medicine before they get health and that they may really understand the meaning of the hospital." There was Rhoda, who prayed for the broken-hearted, and she well understood what she prayed, for had she not lost her baby and her young husband within a few days of one another some years ago ?



CONGO : WOMEN'S SERVICE AT SAN SALVADOR

I WAS particularly interested in one young girl who took part. She is probably about nineteen years old. In our previous term here she was always most difficult in Sunday School. She came late, was dirty, and generally upset things. Now she is a changed girl. She is clean and joyous, and an eager church member. She prayed for women in difficulties, and especially for those who find it hard to follow Christ. Suswana prayed for those who have passed on, that the remembrance of them might be our example.

Eleni, the girls' boarding school mother, prayed for the children whom we teach, that we may ever remember that they are the women of the future. Maria Matumona prayed for ourselves, women of Congo, that we may play our part. If you could have seen the radiant reverent company of women in San Salvador church this afternoon, you would have realised that very many are indeed playing their part in following their Master.

Many times during our service our special text was said. Later we repeated it together : " Bear ye one another's burdens and so fulfil the law of Christ." Like the women of Britain, the women of Congo have many burdens which those who love Christ can help them to bear. God grant that we may be burden-bearers !

For Jamaica

THE Rev. Thomas Powell, B.A., B.D., should have reached Jamaica by now. He will be supported by the prayers of many friends as he begins his work in association with the Jamaica Baptist Union, in heartening our churches which have suffered severe material damage in the recent cyclone, and in stimulating them in ways that will enable them to make a due contribution to the life of the Island in its day of new opportunity. The Rev. E. C. Askew, B.A., travelled with Mr. Powell to take up his tutorial appointment in Calabar College and School.

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Our Foreign Stamp Bureau

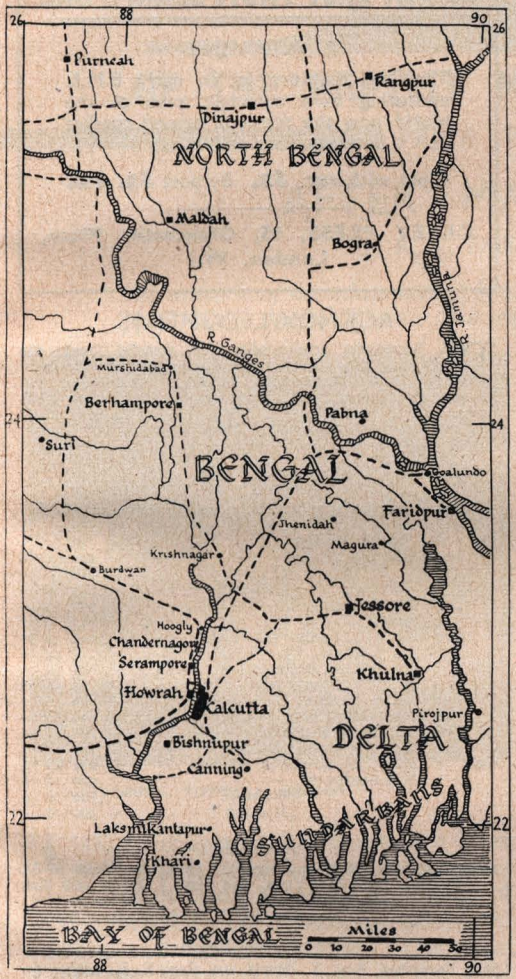
MR. H. W. SMITH, Honorary Secretary of our Foreign Stamp Bureau, will welcome gifts of foreign or British Colonial stamps, and airgraphs, particularly greetings and Christmas wishes, etc. They should be sent to him at Wykeham, Pennyacre Road, Teignmouth, Devon.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Calcutta, where we have worked for nearly a century-and-a-half, " a great door and effectual." We remember missionaries engaged in administration of our India Mission, in educational work among girls, and in the Mission Press, with 300 employees, the largest of its kind in India.

Second Week.—Calcutta continues as the theme for thanksgiving and intercession, especially the three Baptist Churches. Also the



A MAP FOR USE WITH THE PRAYER CALENDAR
(Keep it for further reference)

B.M.S. and L.M.S. United Boys' High School, Bishnupur, with 300 scholars.

Third Week.—Serampore College has carried on amid the dislocation of evacuation through government requisitioning of buildings. Pray for its principal, tutors and students, and for past students now engaged in Christian service and witness.

Fourth Week.—North Bengal, with stations at Dinajpur, Rangpur and Purneah; each the centre of a teeming population, with a varied Christian witness and an inadequate missionary staff.

BAPTIST WORLD ALLIANCE SUNDAY

February 4th, 1945

THE Officers of the Baptist World Alliance earnestly plead that in every church the yearly day of testimony, praise and prayer shall be observed on the first Sunday of February, 1945.

Never was our testimony more deeply needed than now. Essentially it is two-fold. We stand for the Gospel, and for Religious Freedom.

Despite the stern character of the times, there is much for which we should give thanks.

1. We shall remember God's priceless gift to us in George Washington Truett and give praise for all he was and wrought.

2. We shall give thanks to God for the faithfulness of Baptist people amid the terrible trials of war.

3. We shall rejoice in the hope that the end of hostilities is drawing near and that with it we may expect an enlargement of missionary possibilities in many lands.

4. We shall pray that the moral evils which are inevitable in the unnatural conditions of war-time shall not persist.

5. We shall pray for every member of our World-Fellowship, that light and strength may be granted to all to play our part as changed people in fashioning a new world, always humbly realising that we look for " the city which hath foundations, whose builder and maker is God."

6. We shall also intercede for all in whom Christ dwells and through whom He works—the " partners in the other boats " whose comradeship is precious to us."

Rev. Richard Lund, B.A.

BY the sudden death of Richard Lund, the B.M.S. has lost a valuable and versatile missionary. He was trained at Harley College, and served with the Regions Beyond Missionary Union for four years from 1913. After combatant service in the last war, he joined the B.M.S. in 1922. He served successively at Patna, Dinapur and Kasauli as evangelist, school master, chaplain to troops and administrator. His genius for friendship was marked, and in all his service his evangelistic zeal was paramount. His place will be hard to fill.

* * * *

Honour for Ziki

THE many friends of Miss Ziki Sailo of the Lushai Hills, who visited this country a few years ago, will be interested to learn that she has gained the B.A. degree as a student of the Women's Christian College, Madras. This success is the more remarkable because the degree had to be taken in Hindi, which is for her a foreign language.

South-East from Serampore. E. A. PAYNE. 96 pp. With map. Cloth boards. 5s. (by post 5s. 4d.). Carey Press.

IF you are interested in travel or history or biography, or in the hardships and endurance, patience and faith of the early pioneers of the missionary enterprise at the beginning of the nineteenth century, then this volume will certainly claim your attention.

Mr. Payne has, once again, put us in his debt by this carefully documented story of Baptist pioneering in a part of the world which is somewhat off the beaten track. Hendrik van Loon calls the Dutch East Indies " The tail that wags the dog." Certainly when one looks at the map, this string of mountainous islands looks rather like a long tail curling round from the Malay Peninsula to Northern Australia. For the last few centuries the most important of the islands has been Java, and it was to this island that William Robinson went early in 1813. The next year Gottlob Brückner, with two others, arrived " to serve the desolate Churches of the East Indies." Brückner started work at Samarang, and laboured for forty-one years. He wrote, towards the end of his life, " I do not regret my labours and the time I have spent upon behalf of Java. I would gladly begin the same course were I now a young man." In the early days of the Mission Brückner could write, " After a cold winter season may come a quickening of spring, and from a barren wilderness may come a fruitful land." Unfortunately, owing to the war it is impossible to get any news of the present state of the Christian Church in the Indies. If we have the same faith as these pioneers we too may say, " When the winter has passed we can look for a quickening spring."

As one reads this fascinating story one realises how great a service these early pioneers rendered to the establishment of the Kingdom.

T. FRED WILLIAMS

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Salute to India. J. Z. HODGE, D.D. 128 pp. Cloth. 6s. Student Christian Movement Press.

THIS is a book which all concerned for India should read, especially Committee members. It is written with an understanding mind by a man who has given over forty years of Christian service to India's peoples. For much of this time he was secretary of the National Christian Council. He is a true Britisher who sympathises with India's aspirations. It is good to have such an authoritative book to one's hand.

* * * *

Stream of the River. G. W. BYRT. 152 pp. Illustrated. Cloth. 5s. Kingsgate Press

THIS record of the story of West End Church, Hammersmith, London, is well and graphically written. Mr. Byrt, its present minister, has been at pains to gather his facts which he has woven into an absorbing tale. This church has borne a notable witness and it has had many associations with the B.M.S. While material damage has overtaken its buildings through enemy action, its spiritual life and witness remain strong and give assurance of a great continuing story.

Baptist Concise Guides, 1945. Kingsgate Press.

WE regret this series did not arrive in time for notice in our last issue. The series includes cloth bound volumes on Beginners', Primary, Junior, Senior, Young People's and Morning Lesson Courses for the year, and it is commended to all Sunday School workers.

CAREY PRESS BOOK FOR FEBRUARY

SOUTH-EAST FROM SERAMPORE

E. A. PAYNE

Thrilling chapters in an early B.M.S. venturing in a strategic part of the world now the scene of armed conflict between East and West.

Cloth with map, 5s. By post 5s. 4d.

CAREY PRESS, 95, Gloucester Place, London, W.1

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund :—Anonymous, 2s. 6d.; Anonymous, " In Memory of a Friend," 5s.; Donations per Rev. A. R. Neal £1 9s. 6d.

China Relief :—Lifeline, 10s.

New Headquarters Fund :—Anonymous, £1.

LEGACIES

The following Legacies have been received in recent months:

1944			£	s.	d.
Oct. 16	Rev. T. Phillips		35	0	0
20	Miss I. N. Poole		100	0	0
	„	(*Women*)	10	0	0
	„	(*Medical*)	95	0	0
23	Miss L. Beaumont		100	0	0
23	Miss E. Humphreys		1	1	7
27	Mr. J. D. Ludlow (*Medical*)		225	0	0
27	Mr. J. Wood		3	12	6
Nov. 3	Mr. E. T. G. Wheeler		11	2	0
8	Mr. T. S. Penny		61	9	8
11	Mr. E. Fletcher		100	0	0
18	Pilot Officer E. J. Downs		20	0	0
18	Mr. Henry Mudford		100	0	0
23	Mr. J. O. Butterfield		14	1	3
Dec. 1	Miss C. R. Southwell (*Women*)		252	16	8
2	Miss Southwell		500	0	0
	„	(*Women*)	1,700	0	0
		(*Medical*)	500	0	0

Arrivals

19th November, Rev. and Mrs. W. Mudd and Miss F. M. Watson, from San Yuan, and Mrs. J. Mudd and Mrs. G. A. Young, from Sianfu.

1st December, Rev. and Mrs. W. J. Bradnock, from Agra.

Departures

11th December, Rev. T. Powell and Rev. E. C. Askew, for Jamaica.

12th December, Mrs. J. Drake, Mrs. G. D. Reynolds, Mrs. F. W. Smith, Miss M. E. Collett, Miss E. M. Rugg, Miss M. Edwards and Rev. J. T. Sidey, for India.

22nd December, Miss M. A. Killip, of Sianfu, to serve temporarily in India.

Births

15th October, in Calcutta, to Rev. and Mrs. G. H. Brown, a daughter—Christine Elizabeth.

13th December, at Sona Bata, to Dr. and Mrs. A. J. B. Russell of Ntondo, a daughter—Lucy Sheila.

Death

11th December, at Leeds, Mr. J. Clifton Town, an Honorary Member of the Committee.

The Mission House is 93-95, Gloucester Place, London, W.1

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MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

AFTER MANY DAYS

By R. V. EMERY, B.A., B.D.

This article is of immediate interest because the area and work which it describes appear on our Prayer Calendar this month. It is an area sadly understaffed.

TYPICAL TIPPERAH WOMEN

THE Chittagong Hill Tracts is a land of jungle clad hills and innumerable streams lying between the plains of Chittagong and the mountain barrier of Arakan and the Lushai Hills. The main river, the Karnaphuli, rises in the hills not far from Lungleh and flows across the district, draining the whole area with its tributaries. These smaller rivers and streams play an important part in the lives of the Hill people, most of whom live on their banks, for they are the only paths through the jungle in many parts of the interior. Apart from this, the people use the streams for catching fish and for floating down timber and bamboos for sale in the bazaars.

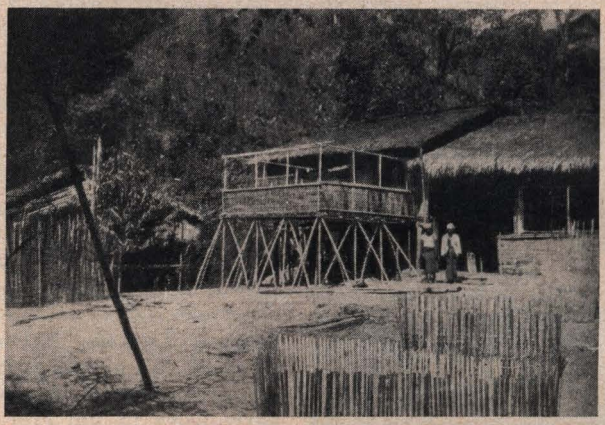
One such small but important stream is the Kaptai which enters the Karnaphuli above twelve miles up-stream from Chandraghona, our mission hospital station on the border of the Hill Tracts. It was only 80 years ago that this small river was the scene of raids by the head-hunting Lushais, but even before that some of the people had heard the story of Christ when visiting Chittagong. That early work in the Hill Tracts had been started by Dr. Carey in 1815 and had shown great promise before it was cut short by untimely deaths, and finally obliterated by the Burmese Wars. When the work was re-opened by the B.M.S. over 40 years ago, it was to the Kaptai that our missionaries went and reaped the first fruits of their labour among the Maghs and Tipperahs living on its banks. People from the surrounding villages came in for instruction from four distinct tribes—Utchai Tipperah or Mrungs, Kyengs (local Chins), Kukis and Maghs. The work of examining candidates for baptism went on far into the night and had to be taken up day after day. Out of the whole, only twenty-seven were baptized at the time but they included a little band

THE INCOME TO DATE

Shows an encouraging advance on last year's corresponding figures. The maintenance of this advance will enable us to meet our increased expenditure. The year ends on March 31st.

of Utchais from Naramukh. These men represented the chief houses of the village and the headman or roaja was among those who decided for Christ.

BUT how quickly the scene changes! The hillman lives by cultivating the jungle hills and each year he has to find fresh ground. The hills cannot be irrigated without terracing and everything depends on the rainfall. How many times nature plays them false! Sometimes the rain is too heavy and comes too soon; at other times it is scanty and tarries too long. Many a time the crops on the Kaptai have failed and each year has seen families leaving to find food elsewhere until, of the many Christians baptized, very few are left. Sometimes a whole village decides to move and that is what happened at Naramukh. When I went there not so long ago, there was no trace of any Christians; all had left many years before and no one knew where they had gone.



A MRUNG VILLAGE

WE should certainly have cause for despair if all depended on our own feeble and unfaithful effort. The old Christians die and the children revert to the old ways, but the Spirit Himself wrestles with them and will not easily let them go once they have seen the light in Christ. In 1942 I was on tour in the north of our district near the headwaters of the Chengri river. While I was there I crossed over into Tripura State on to the Gumti River where I had a jungle appointment with the Rev. B. N. Eade, the New Zealand Baptist missionary from Chandpur. It was a hard journey wading down the streams through dense jungle to the main river and then clambering along the slippery rocks that rose perpendicularly from the Gumti Falls. All the greater was our relief and joy when late that night we eventually arrived at a little jungle village on the other side of the river and found the house where Mr. Eade was staying.

We spent a few days there getting to know the people and helping Mr. Eade in his instruction of these village folk, who with their headman had recently decided to come out for Christ. They were in the midst of non-Christian villages and there was some opposition from the other villages belonging to their kinsmen in the neighbourhood. But this particular headman had stood firm and, while I was there, he went with us to the other villages so that we could persuade his brothers also.

One day when I was talking with the headman, he asked me about the Hill Tracts for, he said, "Thirty years ago when I was young, we came with our fathers from Naramukh on the Kaptai river. At that time, they called themselves Christian and that is why we want to be taught about your religion." Needless to say, I immediately made further inquiries and found that it was so. These Utchai Tipperahs had been driven by want from Naramukh and eventually settled down here in Tripura State. They brought their new religion with them and retained and handed on to their children at least a memory of the name of Him in whom they had learned to trust. The Spirit Himself bore witness during the years and bade them call for the missionary to come and stay with them when for the first time the Gospel was preached in the southern part of Tripura State. It is well written—"Cast thy bread upon the waters." Yes, but what if those men had been able to take a full Christian witness and perhaps a Christian pastor with them—how much more could the Master have done!

THE DESERT . . . SHALL BLOSSOM AS THE ROSE

By STANLEY F. THOMAS, M.B., B.S., Major, I.A.M.C.

Dr. Thomas, of our Kond Hills Mission, India, is on active service in the Far East. The message in his vivid despatch will receive a general welcome.

I HAVE preached in strange and interesting places, but in none that has caught my imagination so much as that in which I have been taking services for the past few weeks. For censorship reasons I can mention no names, but can tell you that it is a centre of missionary work done by American Baptists among a rugged hill people who remind me very much of our folk in the Kond Hills.

Their compound and buildings had been occupied for some time by the Japanese and bitter fighting had gone on in the area. In fact, one of the most decisive battles in this campaign was fought on the hill on which the mission buildings are scattered. I went there to take the service only a few weeks after the place had been recaptured by our troops, and it was not difficult to realize that much severe fighting had taken place on the ground where we stood. The only building left standing in any sort of repair was the church, and that left much to be desired. The roof was holed in several places and the floor was pitted where shrapnel had torn into it. There was not a complete pane of glass in any of the windows and some of the frames had been completely ripped out. The walls were torn badly and the plaster was missing over wide areas. A piano at the back of the room refused to play owing to war damage.

Before the service I wandered round the neighbouring ruins. A wide open school playground stretched in front of the church to its farther limit made by a six-foot bank. It was behind this bank that Japanese guns had been placed. From here they shelled the area in which I had been living during the battle. I could recall having heard the shells whistle overhead and burst on the road a few hundred yards beyond, and then having to patch up men who had been wounded. Beyond this bank was a heap of rubble. Here the missionary bungalow once stood in the midst of lovely mountain scenery. Now there were just a heap of stones and a few pieces of twisted iron. Apart from one small hut the school buildings were nowhere to be seen, and where there had been beautiful trees and foliage there were charred and broken tree stumps and bare earth.

Another missionary bungalow had escaped the destruction of guns and bombs, but had suffered at the hands of the invader. Inside there was nothing of value left except a long bath which we salvaged for hospital. About the floors were scattered pages of books on theology, sermon notes and other indications of former missionary activity. I couldn't help thinking how I would have felt if it had been our bungalow at Udayagiri and of the heartbreak it must have caused to those whose home it had been for so long.

I TALKED with one of the leading Christians, a magistrate in the town, who spoke English which he had learnt in a missionary college in Calcutta where one of his teachers—Mr. Preman-and Mahanty—is a leading Baptist. He told me of his family's sufferings during the invasion. They had to

A MAGH VILLAGE

leave their home and all their possessions, except those which they could carry, and flee into the jungle where they lived in constant dread of the Japanese. Like hunted rats they moved from place to place until at last they were beyond the range of the enemy. When the battle was over, they returned to their homes to find nothing but four walls and the remains of an untidy and careless occupation.

His story moved me intensely and I felt my only word for him to be, " The desert shall rejoice and blossom as the rose." It was certainly true in nature around us, for even so short a time after destruction had come upon the hillside, new buds were sprouting on burnt-out trees and grass was springing up to cover the scorched earth. In a few months nature would have healed the wounds she had so sorely suffered and once again a garden would have grown up out of the desolation of war.

It was a true parable of Christian experience repeated many times in the history of the Church, and being repeated to-day all over the world where tribulation has fallen heavily upon the sons of men. God does not leave His people to a fate such as had befallen these men without building out of it a newer and stronger faith lovelier and more lasting than anything known before. Out of the desert of loss and suffering He would make to blossom in their lives the rose of triumphant love and conquering faith.

THESE men are our brothers. With many of you at home they have suffered the loss of all things, but with Paul they can say : " I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." In this is ample compensation for all the hurt the world can inflict upon us. In Him we know there is victory far more enduring than the temporary satisfactions of this fleeting world. Ours, and theirs, is a triumph that is for eternity.

THE BURNING OF THE DRUM

By A. W. HILLARD, Bembe, Portuguese Congo

The powers of darkness still hold sway in Congo, but they are overcome by the greater power of God.

DURING one of our itinerations we received a request from a heathen village for a teacher-evangelist. We were able to grant this request, and we sent a man to hold this outpost for Christ. Things went well for some time. The people were eager to hear the " Palaver of God," and the children flocked to the school. Then, after the teacher had been working in the village for several months, we heard that a group of young men belonging to the village, who had been away working at one of the big labour camps, had returned. They came back rich according to Congo standards and spent some of their wealth in buying a drum. That was sad news, because it is almost impossible for a drum and evangelistic work to exist in the same village. A drum means dancing all night, and dancing is a thirsty pastime, so palm wine is an inevitable accompaniment. And when the folk are drunk with palm wine, all kinds of evils follow; immorality and quarrelling, to say nothing of non-attendance at daily prayers and school—the latter through sheer physical exhaustion. So it was sad news when we heard about the drum.

However, we were able to plan another itineration in this district within a few weeks. As we passed through village after village, we let the people know what had happened, and invited them to come on a certain day, when we would be in the offending village, so that they could hear the palaver " cut." When we arrived, the place was crowded with people from dozens of villages, and we knew this drum was going to prove a test case.

After the people had eaten their evening meal, I asked the chief to call them together. They came in their hundreds. The group of young men who had bought the drum sat together on my right, while the rest of the people formed a huge semi-circle in front. I

could only see those nearest to me, as by now it was quite dark. But everybody seemed determined to make their presence known. We had a lively time with the crowd, and especially with the owners of the drum. At first they were inclined to be insolent. They said that they had been away and earned their money, and that, therefore, it was theirs to do what they liked with, and so on. They had decided to buy a drum, and nobody had any right to interfere with them.

A CONGO EVIL: PREPARING MATERIAL FOR PALM WINE

WE tried in all ways to get them to see reason, and the talk went on till midnight. But still the young men were adamant. Then, seeing that we were making no headway, I felt it was time to force the issue. So I exclaimed: "You have heard what I have said, and I have listened to what you have said. But there is just one more thing to say, and I am going to say it. If you have really made up your minds to keep your drum, then your teacher-evangelist will leave with me in the morning. If you want to keep your teacher, you must get rid of your drum. Good night."

This statement was the signal for a terrific uproar, in the midst of which the young men jumped up and rushed off to the far end of the village. I confess that I thought they were going to begin drumming out of sheer bravado. So I went after them and the crowd followed. I arrived in time to see the owner of the drum drag it out of the hut where they had kept it and smash it to bits, while another man brought a burning stick from another hut, put it into the midst of the debris and started a glorious bonfire. And there we were, a vast crowd in that African village just after midnight, our faces lit up by the flames of the burning drum, while the young men led us in the hymn:

"Follow, follow, I will follow Jesus,
Anywhere, everywhere, I will follow on."

Yes, they had had a big struggle. It meant something to them to see their hard-earned wages going up in smoke. But they met the challenge and were able to overcome it by the grace of God.

NEW CAREY HALL PRINCIPAL

WE take pleasure in announcing the appointment of the Rev. Gwenyth Hubble, B.A., B.D., as Principal of Carey Hall in succession to Miss McKinnon, M.A., who has been obliged to resign through home circumstances. Miss Hubble holds the London B.A. (Honours) and the London Diploma of Pedagogy. She took a two years' theological course at Bristol Baptist College and obtained the London B.D. (Honours). She served successively as education secretary to the Girls' Auxiliary and as assistant to Miss Bowser. For the last five years she has been Assistant General Secretary of the Student Christian Movement. She is a member of the B.M.S. General Committee. Miss Hubble, who takes up her new position in the autumn, will be supported by the prayers and good wishes of many friends.

FOR SERVICE OVERSEAS

FLORENCE PATRICIA MACLEAN RUSSELL, S.R.N., S.C.M., member of South Leith Church, was educated in Edinburgh and received her professional training in that city. She has served in the C.E. Society, Sunday School, open air and tract distribution. She is a sister of Dr. A. J. B. Russell, of Ntondo, and is appointed temporarily to Sona Bata.

OVERCOMING THE SHARPNESS OF DEATH

By Lily M. Jenks

THIS is the story of Akaki and Kasongo, mother and father of six months' old baby Lisa. The father was a student at our Kimpese Training Institute, and Lisa was the loveliest babe I have seen in Congo. Akaki's place in church was just in front of mine and Lisa used to smile over her shoulder at me until she quickly wound her way right into my heart. Then Lisa took ill, and within two days bronchial pneumonia had gained another victim. Little Lisa went to play in heaven's garden, leaving behind empty arms and aching hearts.

The picture of Akaki, bowed by grief, encircling that tiny flower-covered coffin with her graceful, longing arms, is forever printed on my mind. No one could have stood there unmoved. It is not the custom in these parts for women to go to the grave, but Akaki followed, while Kasongo's fellow-students led the way in quiet sympathy. Some may say that hysterical emotion accounted for Akaki's prayer at the graveside, but the subsequent months have proved that it came from a life truly surrendered to God and believing in His Love, even in deepest trial. How else could she have prayed that this blow might not hinder her husband from continuing his studies so that he might become a useful servant of the Lord? In order fully to appreciate this, one needs to know the Congo woman, especially at times of death.

Akaki's faith was all the greater in view of what had happened previously. Four-and-a-half years ago she and Kasongo lost a child on the eve of their undertaking the long journey from their village to Kimpese, for them entirely new country. She was taunted by heathen relations who declared that this bereavement was plainly a warning to her against going to that far away Christian place. Nevertheless, Akaki and Kasongo went to Kimpese. Two-and-a-half years later, another little life left them, equally suddenly. . . . And now Lisa. . . .

HOW many of us could stand such testing? Are Christian missions a waste of time, energy and money, as some would have us believe? Nay, rather, are they gloriously worth while, for nothing but an experience of Christ could have created in this couple such strength of character and beauty of spirit in their great grief.

In a recent letter Akaki tells me that, having completed their training, they are now returning to their country with courage, though there is much sorrow in their hearts. Akaki will have to face much in the way of taunts and reproaches, but her triumphant faith in tribulation encourages hope that she will win through and commend the Gospel to her kith and kin. May the example of this Congo woman fortify friends at home who pass through deep waters!

* * * *

An Echo of the "Peace"

THE following appeared in a recent *Highlights in Thornycroft History* advertisement series:

"Sixty-odd years ago the navigation of tropical waters was a ticklish business. Screw propulsion was excluded by reason of the limited depth of water available, and the stern- and side-wheels adopted meant weighty machinery which made it difficult to attain sufficient speed to breast a fast-flowing stream. So, in 1881, when the Baptist Missionary Society decided to extend their activities to the Upper Congo, they handed us a poser. Briefly, they needed a boat for a crew of four, their equipment and stores, with a draught of not more than twelve inches and a good speed. An added complication was that the vessel must be sent abroad in sections, each light enough to be carried 225 miles overland by natives, and re-erected on the river bank! Here, indeed, was a problem to put us on our mettle, and thus was evolved the tunnel stern which, as shown in our sketches and simply stated, allows the use of a normal propeller of greater diameter than the draught of the boat. This ingenious idea was incorporated in a 70-feet twin-screw craft of 10½ feet beam and one foot draught, which easily achieved 12 m.p.h. It is of interest to record that *Peace*, as she was named, was entirely satisfactory, and on her first trip covered 4,000 miles in five months. Since this time many tunnel-stern boats have been built, for world-wide service, thanks to the Thornycroft pioneering spirit, which is as evident to-day as it was over half a century ago."

93-95, GLOUCESTER PLACE, LONDON: OUR NEW HEADQUARTERS

FROM MANY QUARTERS

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Dacca, university city where we work among students through the Regent's Park Hostel, and among the Hindu and Moslem populations. *Narayanganj*, with witness among Europeans as well as Indians.

Second Week.—Barisal. A village area with our 60 churches and over 3,000 members. Pray for these churches, the Bengal Baptist Union and the Girls' School.

Third Week.—Pray for our work at *Chittagong*, *Rangamati* and *Chandraghona* on the eastern coast of the Bay of Bengal: evangelistic, educational and medical among primitive peoples.

Fourth Week.—Jessore and *Khulna* in Bengal, where Moslems outnumber Hindus. Pray that Christians may stand firm and win others to Christ. *Berhampore* United College where Christian students are trained for the teaching profession.

* * * *

FROM THE COMMITTEE ROOM

THE January meetings of the General Committee were held in the Baptist Church House and, as usual, were full of interest.

Messages from Missionaries

Interesting pictures of conditions and activities were given by missionaries on furlough.

The Rev. W. J. Bradnock (India) mentioned reasons for thanksgiving; 1. The privilege of working with colleagues. 2. The opportunity to present the Gospel to thinking, educated India. 3. The opening for the Gospel among depressed Moslems in the North-west Provinces. 4. Openings for work among British troops and for the help given by some of their number in membership with our home churches.

The Rev. J. F. Carrington (Congo) cited three reasons why education is among the great needs of the Congo Mission. 1. The desire of youth for European education, which can be given in a Christian atmosphere. 2. The needs of the Church, especially literacy. A Society that places emphasis on the Bible must teach people to read it. 3. The need to raise the economic standards of church members.

The Rev. J. H. Marker (Congo) retiring with Mrs. Marker after 38 years' service. Upoto occupies an area equal to the seven southern English counties and has an area as big still untouched. The Society needs many young pioneer missionaries.

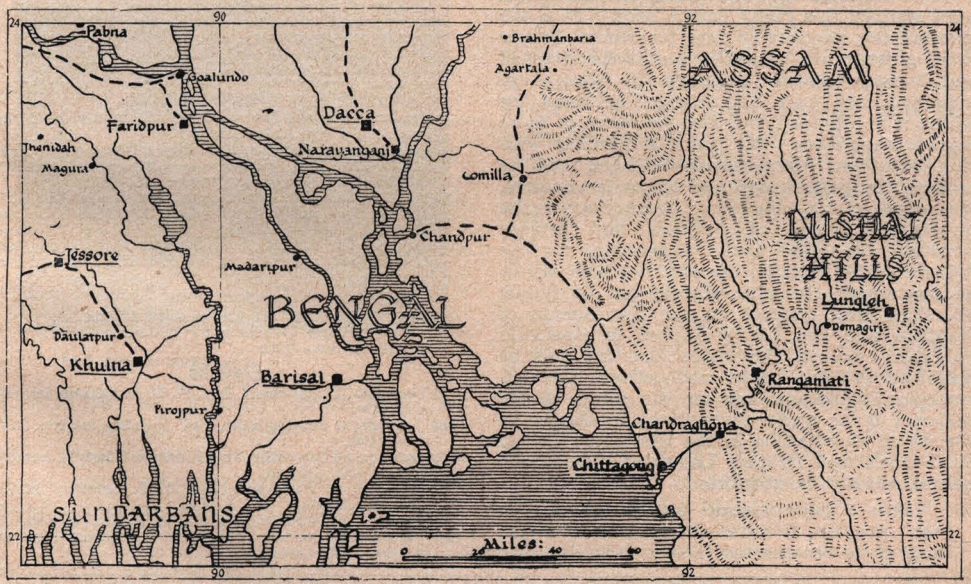
The Rev. and Mrs. William Mudd (China) retiring after 36 years in Shensi. "Instead of suspicion and hostility, there is an open door spiritually as well as politically. Chinese men are not ashamed to say that they are Christians."

News from Overseas

India. Proposals affecting the future of our India Mission include the transfer of further responsibility to the Indian Church, the equipment of men for the ministry and lay service, and the training of the rank and file of church members. Urgent appeals for reinforcements, both European and Indian, have come from a greatly reduced staff.

China. A recent evangelistic effort by the Church in China has resulted in the formation of seven churches in as many counties. Shantung Christian University (Cheeloo), evacuated to West China, reports 461 students. Rev. Y. C. Li, trained in Regent's Park College, after successful work among Chinese students, is now serving on the staff of a school for training librarians. Rev. W. B. Djang, another B.M.S. "old boy" is engaged in a mission on the Tibetan border.

Congo. Careful study is being devoted by a Policy Committee to Dr. Williamson's report



FOR USE WITH THE PRAYER CALENDAR AND FOR OTHER PURPOSES

on his recent visit to Congo. Its proposals that committees be appointed to co-ordinate the work in the four field areas, and that Ntondo station be taken over from the American Baptist Society, were approved. The American Mission to Lepers has made a generous offer of money for leper work in Congo.

At Home

The income to date shows a steady increase on that of the corresponding period of last year, and a continuance of this promises well for the end of the financial year. Gratitude is expressed to ministers, missionary workers and church members for constant advocacy and support.

The Challenge to Youth Year has been widely observed with good results. Preparations for the Timothy Richard Centenary Year are well advanced. H. L. H.

* * * *

Mrs. A. R. Neal

WE regret to announce the death of Mrs. A. R. Neal which took place in Northampton on January 15th, after a long illness. Mrs. Neal first went to Congo as Miss Gladys Bliss in 1921 and spent the next seven years at Bolobo hospital. From her marriage in 1928 she shared her husband's life and ministry at Yalemba and Ligasa in Upper Congo. Her devotion to Christ commended her to her colleagues and her zeal for the Gospel bore much fruit in the lives of the people of Congo. She will be greatly missed. Widespread sympathy will be expressed to her husband in this bereavement.

* * * *

First Steps in Prayer. DENIS LANT. 104 pp. Picture jacket. Cloth, 5s. (by post 5s. 4d.); stiff paper, 3s. 6d. (by post 3s. 9d.). Carey Press.

I DO not think there is anyone other than Mr. Lant in our denomination who could have written this really choice book. It is the spontaneous product of one for whom Prayer is the greatest of all realities, and in the simplest and most readable language it offers sure guidance, not only for young Christians for whom it is intended, but also for those of more mature experience. Mr. Lant is familiar with the devotional literature of the ages, and he lavishes things both new and old on his readers. He ranges over a wide field; he emphasises the incalculable value of personal and private devotion and offers useful suggestions for the "Quiet Time," and he has also much to say to us concerning the oft-neglected art of Public Worship. His chapter on the Sacraments of Baptism and the Lord's Supper is especially valuable. Indeed, the whole book can only be described in superlatives, and perhaps the outstanding impression left on the mind of the reviewer is its quite unconscious revelation of the writer as standing in the true succession of St. Francis and Brother Lawrence. One brief quotation must be permitted:

"It is a great mistake to be frightened of 'set' prayers, because although it is a bad thing if we become too lazy to form our own prayers, it is quite possible for us to choose a form of prayer which is suitable and to put our own meaning into it—to clothe the skeleton with flesh and blood. I often used to take a long bus journey through the East End of London when going home at night so tired that I could not pray, and I then formed the habit of saying the Office of Compline. The form became increasingly dear to me, and I found that I could fill it out with my own thoughts and prayers as I said it."

In these days, when so many among us have reason to mourn the comparative sterility both of ourselves and of our churches, we are becoming more and more aware of the urgent need for a deeper spiritual life and a more compelling spiritual experience. This book, if read as widely as it deserves, should do a great deal towards meeting that need.

H. V. LARCOMBE

CAREY PRESS BOOK FOR MARCH

FIRST STEPS IN PRAYER

DENIS LANT

Guidance for young disciples in the purpose and practice of prayer. Of special value to H.P.U. students, G.A.'s, and leaders and members of other youth organisations.

Cloth **5s.** By post, **5s. 4d.**

Paper **3s. 6d.** By post, **3s. 9d.**

CAREY PRESS, 95, Gloucester Place, London, W.1.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—Anonymous, £2 10s.; Anonymous work among children, 15s.; K. U. G., £2; K. U. G., £1.

Gift Week:—Anonymous, 10s.

Widows and Orphans:—M., £1.

New Headquarters Fund:—G. A. P., 5s.

Arrivals

1st January, Rev. and Mrs. A. C. Russell from Wathen, and Mrs. B. J. Keogh, from Kibentele.

7th January Rev. and Mrs. F. J. Raper, from Lungleh, Rev. and Mrs. W. J. L. Wenger, late of Rangamati, and Rev. and Mrs. V. J. Jasper, of Yunnan.

10th January, Miss C. E. Waddington, from Sianfu Mrs. W. C. Bell and Rev. and Mrs. A. L. Suter from San Yuan, and Miss L. M. Case, from Balangir.

22nd January, Dr. and Mrs. S. G. Browne, from Yakusu, Miss A. M. Wilson, from Bolobo, and Rev. R. C. Salmon, from Kinshasa.

Departures

2nd January, Rev. E. T. W. Brown, for Balangir.

21st January, Miss A. Wilkinson, for Yakusu, and Miss F. P. M. Russell for Sona Bata.

Deaths

27th December, at Gravesend, Rev. W. D. Hankinson formerly of Ceylon.

2nd January, at Pontllanfraith, Rev. F. Jones, member of the Committee.

5th January, at Caerphilly, Miss Lilian M. Edwards, formerly of Agra and Calcutta.

7th January, at Winchester Mrs. A. E. Greening, late of Shantung, China.

15th January, at Northampton, Mrs. A. R. Neal, of Yalemba.

31st January, in London, Miss Mabel E. Angus, Honorary member of the Committee.

The Mission House is 93-95, Gloucester Place, London, W.1

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OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

EASTER IN ANGOLA

By JAMES RUSSELL, M.A., Kibokolo, Congo

Here we are shown, not only the way Good Friday and Easter are celebrated in Congo, but the fundamental difference the message associated with these festivals has made to Congo Christians.

THE DAWN BREAKS

EASTER is joyfully celebrated by Christians in Congo. Their joy may even have a keener edge because of the great contrast between their new-found glorious belief in a Risen Lord, and their own so recent gropings in a vague spirit-world. They know something of the sudden access of light, conviction and joy that the first disciples knew at the Resurrection. They prize for themselves the opportunity that the Christian calendar provides of joining with fellow-believers everywhere in recognising with praise and prayer the crowning miracle of our Faith.

No Cross, no Crown; no Death, no Rising Again. Hence, at Kibokolo, much is made of Passion Week and Good Friday, on their own account and as a valuable preparation for Easter. At the morning meetings for prayer, the thoughts of those present in church and in medical hut, are gathered round the last days of our Lord. Good Friday is as Sunday. No work is done, and some three to four hundred members of the rough Zombo tribe from a dozen nearby villages, will quietly pay their homage to the Christ Who died for them, and try to understand something of that Tragedy-turned-Triumph.

There is lacking in Congo that lovely coincidence of Spring with Easter, that makes it such a delightful season in the homeland. In one respect only do

READY SHORTLY

THE MISSIONARY MESSAGE OF THE OLD TESTAMENT. By H. H. ROWLEY, D.D.

Cloth 5s. (by post 5s. 4d.)

flowers and Easter come together at Kibokolo. The acacia trees that line the avenues of the station are in fullest bloom, and hardly a waving branch but has its mass of gorgeous yellow bloom. This, with the red or mauve bougainvillaea and palm branches, is used to decorate the Church for Easter Sunday. The connection of flowers with Easter, though secondary, is precious, and the Congo people, whose visual impressions are lively, cannot but see in them a fitting token of joy and gratitude.

THE glad morning has come. The bell twice sounds the invitation, and the worshippers gather. It is a special day for the many small boys and girls. Sunday School is off, so that they may join with their elders in the Easter service. The station girls and boys are there in their fresh clean frocks and suits. The church is crowded with people—some well-clad, many poorly clad, and many mothers with their infants in their arms. The praise opens heartily with some such hymn as "*Yisu o unu ofulukidi! Aleluia!*" ("Jesus Christ is risen to-day"). And so on, through prayer, reading, anthem and message, the note of praise to the Risen Lord is sustained. This is no ordinary Sunday service. The atmosphere is charged with the feeling of expectant and exhilarating joy, as of trouble safely passed, sin and death divinely conquered, and entrance into the peace of a great Deliverance.

In the villages where our evangelists minister, similar services reach the whole Christian community. On the station, a united meeting in the afternoon rounds off the Day of Praise.

BEYOND the immediate uses of the occasion, what does all this do, and how far does it go? First, it creates a strong Christian tradition in a still very heathen land. Easter has been celebrated in Congo less than seventy years, and for many of these years, by very few Congo people. But now, the anniversary of the Rising of the Lord Jesus from the dead is commemorated with constant regularity by growing numbers with greater understanding. How valuable for the Congo Church for the future! Missions may come and go, but this that God has started through missions will go on for ever.

Second, Easter deepens the faith and energises the lives of Congo Christians. It reminds them of their new life in their living Lord, and of the life hereafter that is theirs in Christ. They are stimulated by Easter to live, as the first apostles lived, the life of courageous witness to Jesus Christ, in the power of the Holy Spirit. The Congo Church is a great gainer in missionary zeal by contact with the Risen Saviour at Easter-tide.

Third, Easter on the Congo means a great challenge thrown out to, and ever increasing inroads upon, the age-old, stubborn heathen world around. The native without Christ and without Easter believes in a survival of spirits, and great care is taken by dirges, funeral feasts and dances and other customs, to show due respect for the departed. For him there is no Heaven with Christ as the Light thereof. The best happiness that he can wish for the departed dead is that they should return to this world, as two very strong and widespread cults have shown at Kibokolo in recent years. Upon all such, Easter throws all the weight of its supremacy and beams as a great Light upon darkened minds and hearts. The dawn of a lively hope, sure-founded on the Resurrection, is implicit in Easter for every Congo man and woman.

CONGO has for countless ages lain in darkness and in the shadow of death. The way Easter is celebrated is one of the signs that times of refreshing have come. The Gospel of Jesus Christ, with Easter to crown the finished work of Calvary, is winning its victories. Behold the brightness of Congo's Resurrection-time, as she steps from the shackles and gazes "breathless with adoration" at her Ascended Lord!

EASTER IN SHENSI

By F. MARION WATSON

Easter is a great occasion for Christians in China. Miss Watson tells how it is observed in Shensi province.

WHILE Christmas is the best known and most universally kept Christian festival of the year in Shensi, Easter comes a near second. The date of Christmas is known—the Chinese refer to it as " the third day after the winter solstice "—but only those who possess a Christian calendar know when Easter comes.

San Yuan, among other towns, has for two or three years held Passion Week services, the Christians gathering each evening in the room behind the church to follow, day by day, the events of that week in Jerusalem. On the Thursday evening it has become a custom to hold a communion service — beautiful, quiet, reverent times, when, as we sit round tables forming a square lit by tiny lamps or candles, it is easy to remember why we are gathered together.

YOUNG CHINA : PREPARING FOR ITS FUTURE

Last year in Sian, we had a united service on Good Friday afternoon in the Independent Church, the pastor leading. Mr. Niu, the pastor of our Baptist city church, the Anglican clergyman, and the dean of the American Board School evacuated to Sian and now using our old Girls' School premises, all took part, while a choir of our own Middle School girls under Miss Bell, sang beautifully.

EASTER Sunday is always the occasion of special services—at least in Sian, San Yuan and Weinan, with special singing by choirs or soloists.

Weinan, a year or two ago had a united lovely Easter service when the church was decorated by children from the school run for the refugees and by wounded soldiers in the Transit Service Group. Friends from the Bank of China also provided plants and flowers. The tinies sang, " The flowers and birds and soft spring wind all tell me God loves me," and the bigger girls, " Jesus Christ is risen to-day " ; while a quartette of Chinese—mostly from other provinces—sang various Easter carols. A short address on " Why I believe Jesus rose from the dead," and the Easter passages, read by various members as a play—each taking the words for his or her part with a narrator connecting the spoken words (a very effective and realistic method of Bible reading) made an exceptionally happy service.

Partly with the aim of proclaiming the Easter message, the Sian Choral Society last year, under its two able conductors — Gersham and Silas Ma—gave parts of *Messiah* previously rendered at New Year. During an interval a short address on the meaning of Easter was given to the crowded audience. It was a great opportunity and one which can so easily be taken through music these days in Shensi. We had four soloists — two Chinese and Mrs. W. C. Bell, who took the contralto solos, and Dr. Stephen Henderson Smith the bass solos. It was thrilling to hear a Chinese choir of about 120 voices singing the *Messiah* choruses.

THE Easter message—that Christ is risen and therefore death has lost its terrors and we have hope for the future — is *the* message that makes

Christianity so vitally different from the dark fears of non-Christian religions. I remember one old country woman who attended classes for candidates for baptism in San Yuan. When asked what would happen at New Year if she omitted to worship her kitchen god as formerly, she replied, " Nothing will happen ! He's dead. But Jesus whom I now worship, is alive ! "

Will you remember China in these days when the Church in many parts is going through dark and difficult times, and pray that such a living faith in a Risen Christ may be the experience of the Christians—not only in China, but here at home, too.

EASTER AT UPOTO: CONGO

By J. H. MARKER

Upoto, on the Upper Congo, was founded in 1891. *Mr. Marker, who writes this article, has just returned home with Mrs. Marker, after thirty-eight years' service there.*

BETWEEN four and five o'clock on Easter morning hundreds of hut doors open with a creaking of their wooden hinges, and men and women come out with smoking torches and glowing firebrands (for it is still too dark to see without them) to make their way to the village churches scattered throughout the Upoto area.

" Christ is risen " is the burden of their hymns as they walk along. In the church the native preacher will have found every hymn in the book bearing on the subject, and all will be sung at the service. He lays special emphasis upon the very great difference Easter has made to the people who formerly knew nothing of Christ, and were held captive to their dark superstitions and dread practices, and unable to overcome their fear of death and the evil spirits who inhabit the places of the dead. None of these spirits has ever come with messages of good will or a Gospel of love and kindness.

At the station of Upoto, the large church will be crowded with an eager congregation. Some have walked many miles to be present at the services. Women predominate, and I once heard one of them say, " Jesus Christ means more to women than to men, for we were oppressed and friendless and treated harshly by those who looked down upon us until we received the Gospel of the Risen Lord. He is now our Friend and Saviour, the only one who has brought hope to African women."

EASTER services have a special character. Changes are made from year to year, but they are always marked by unusual features to emphasise the great importance of the events we celebrate. One occasion stands out in one's memory, when all the missionaries had some share in the meeting. Hymns, prayers and readings were in four different languages, and verses and choruses were recited or sung by various groups of some of the eight or nine tribes represented that day. Everyone seemed to have found something clean and bright to wear, deacons and sidesmen had sunnier smiles than usual, and the infants looked up at

LEPER VILLAGE AT PIMU, UPOTO DISTRICT

it all with an expectant air and questioning eyes, wondering what all this talk meant about Someone Who had risen from the dead, and was walking and talking with men and women and little children who wanted to belong to Him.

When the service was over, visitors from inland or across the river were feasted by their friends. Steaming pots of food had been prepared for them, to rejoice their hearts and refresh their bodies before they began the long trek home through forest tracts, or to paddle up or down stream to their own towns. The sound of the singing grew fainter as canoe after canoe rounded the islands, until like a whisper across the water came the Hallelujahs not merely from the throats but from the hearts of redeemed men and women who had found the value of a positive attachment to a Personal Christ.

HE Who conquered death that first Easter Day has loosed the bonds that centuries of paganism had fastened upon these folk who are walking with Him, their Risen Lord. So they too live and sing as they journey in triumph, having had a vision of Jesus crowned with glory.

PREPARING INDIA'S FUTURE WOMEN

By HASHYA BISWAS, B.A.

The United Missionary Girls' High School, in which the L.M.S., B.M.S., and M.M.S. are associated, has been carrying on its work in difficult conditions, some of which are described here.

MANY obstacles have been bravely overcome during the year and this is due to real co-operation by teachers and girls. Everyone is eager to do her part.

Malaria has been prevalent. The worst cases were sent to hospital. Others remained in the school and were nursed by our girls. It is a wonderful sight to see these girls doing work which is generally considered menial. The nursing girls are divided into groups in each of which are girls from the highest to the lowest castes.

The smaller girls cannot take proper care of themselves, so the older girls look after them like mothers. These are called " school-mothers " and they are responsible for their charges' clothes and conduct at meal-times. They teach them to pray, tell them evening stories and even punish them if they are naughty !

The resident teachers conduct evening prayers and the non-resident ones take morning prayers, each teacher being responsible for a week at a time. They sometimes ask the girls to help them. It is a great thing when a girl of ten prays amidst sixty other girls and teachers.

The lovely open spaces round our school building have been turned into gardens where flowers and vegetables are grown. Last year we put aside several gourd plants and the money that was received from selling the gourds was given to the Berhampur Church Poor Fund. The girls have been taught not to waste even a grain of rice and, in these months of famine, they have been helped to realise the provision made for them by a loving Father in heaven.

It has been our joy to have several girls confess Christ in baptism, while some of the C.M.S. girls have been confirmed. The latter service was conducted by Bishop Tarafdar. For the baptismal service, as for the confirmation, the entire school was present. The whole atmosphere was solemn and grave. The girls were obviously conscious of the significance of the service and its reality was made more impressive by the new saris and garlands which they received from parents and friends.

Four out of six girls who sat for the Calcutta Matriculation passed—one in the first division, two in the second and one in the third.

We have tried to make the best of our circumstances. We are grateful to everyone who loves our school and thinks and prays for us. Though you are far away, we belong to the same family through Christ.

A Christian Year Book : 1945 Edition. 350 pp. Paper. 3s. 6d. Student Christian Movement Press.

A NEW and revised edition of this indispensable book, of which Dr. Hugh Martin and the Rev. E. A. Payne are joint editors, should be in great demand. It is a mine of authoritative information on questions relating to the World Church.

FOR SERVICE OVERSEAS

MISS D. M. MORRIS

REV. F. H. DRAKE

MRS. DRAKE

MISS R. W. PAGE

DOROTHY M. MORRIS, fiancée of Dr. Stephen Henderson Smith, of China, daughter of the Rev. W. D. Morris. Educated at secondary schools; Southern College of Art, Southampton; and Royal United Hospital, Bath. A member of Bratton Church, she has served in Sunday School, G.L.B., C.E. and G.A.

* * * *

FRANCIS HENRY DRAKE, B.D., member of Walton-on-Thames Church, educated at Surbiton County School and Spurgeon's College, has had extensive preaching experience and has served in Sunday School and Christian Endeavour Society.

MRS. DRAKE (*née* Marjorie M. Buckwell), has had business experience and nursing training in King's College Hospital. Her Christian service includes Girls' Club, G.L.B., Sunday School and C.E. Society. She is a member of the H.P.U.

Mr. and Mrs. Drake are appointed to Yakusu.

* * * *

RUTH WALDEN PAGE, B.A., member of Ferme Park Church, London, trained at Hornsey High School, University College, London, and Cambridge. She is appointed to Belgian Congo.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Indian colleagues in the *Bengal Baptist Union*, carrying increasing responsibilities for the furtherance of the work, claim our intercession. Pray also for the whole Church of Christ in India in the new day opening for the land and its people.

Second Week.—*Taiyuanfu*, capital of Shansi Province, China, scene of the martyrdom of missionaries in 1900, now in Japanese occupation and closed to missionaries. Pray for Chinese Church leaders and members witnessing bravely amid much opposition.

Third Week.—*Sinchow and Taichow*, cities to the north of Taiyuanfu. Christians here are likewise without missionary leadership. Think of them in town and village, and pray that they may know the abiding strength of the Living God.

Fourth Week.—*Sianfu*, capital of Shensi Province, with a large and diverse population swollen by refugees from other provinces. A vigorous and varied witness among many sorts of people is permeated with the evangelistic note as is our work everywhere.

Fifth Week.—Other centres in *Shensi*, including *Yenanfu*, headquarters of the Communist Party. Work is maintained amid continued disturbance and uncertainty. Pray for missionaries on service or retired, and for plans for extension in other provinces.

DEATH OF NEKAKA

NEWS has been received of the death of Nekaka, one of the outstanding figures of the Congo Church. Nekaka, who was rescued from slavery, came into touch with the pioneers—Bentley Lewis, Graham, Ross Phillips and others—at San Salvador in the early days of the Mission. He attended the station school, was converted and baptised. He showed marked signs of ability as a preacher and leader, and gained the confidence of the missionaries and his fellow Christians. He was the friend of a succession of missionaries and gave wise counsel, especially to the younger members. He was a shining example of the grace of God in human lives. His funeral service was one of thanksgiving for a great and good man.

SPRING ASSEMBLY

ATTENTION is directed to the missionary meetings to be held during the Spring Assembly in London.

Monday, April 30th.—Introductory Prayer Meeting, Bloomsbury Central Church, 11.30 a.m.

Tuesday, May 1st.—Women's Meeting, Bloomsbury Central Church. 1.30 p.m.

Annual Members' Meeting. Bloomsbury Central Church. 2.45 p.m.

Medical Missions Tea. 5.0 p.m. Westminster Chapel.

Wednesday, May 2nd.—Annual Service. Preacher: Rev. G. F. McLeod, D.D., of Iona. 11.30 a.m. Bloomsbury Central Church.

6.30 p.m. Annual Rally. Westminster Chapel.

Thursday, May 3rd.—United Youth Rally. Westminster Chapel. 6.30 p.m.

Detailed announcements will appear in the *Baptist Times*.

FLASHES FROM INDIA

Cuttack Training College

STUDENTS in the Christian Training College have increased to sixteen, of whom ten are from the American Baptist Mission and two from our Balangir district. Anxieties on account of high living costs have not diminished.

* * * *

Cuttack Leper Asylum

THE Indian pastor baptised eight women and one man. One woman belongs to a high caste family. Her mother only agreed to her baptism after long hesitation. The mother and another relative witnessed the baptism and were greatly impressed by it. After the service the mother came with tears in her eyes, took hold of her daughter's hands and placed them in those of the missionaries as she said, " I entrust my daughter to your care. From henceforth she is yours."

* * * *

Monghyr

" WE have no opposition to speak of. There is a greater friendliness, but people are reluctant to become definite learners of the way of Christ."

* * * *

Kond Hills

" MANY of the lads home on leave from war service seem to be doing well and most look better for having been in the forces. Some have caused us disappointment. In many places our Christian lads among them have conducted their own services, to which their non-Christian comrades have come, and some of these show a desire for baptism."

* * * *

Puri

" CHRISTIAN witness has been maintained throughout the year and the influence of the Christian communities in this area is more widespread than we sometimes think. Evangelists have visited and preached at festivals and sold many tracts. The Puri Jagganath Car Festival was better attended this year, and again the Word of Life was preached to the pilgrims."

* * * *

Bhiwani

" THE women of the church conduct a weekly sewing meeting. For six months their work benefits the hospital funds, and for the other six months the proceeds help to pay the fees and provide school outfits for three girls at Salamatpur. Prices, particularly of food and fuel, have again greatly increased. One thousand two hundred tracts and booklets have been sold to hospital patients by the blind hospital evangelist, Florence. These the patients take with them to their remote villages which can only rarely be visited by the mission staff."

* * * *

Delhi

" WAR work and Sunday overtime have been responsible for diminished congregations. Our evangelistic leaders, stirred by an article in the *Baptist Times*, are planning a Commando Campaign both in new areas and as a means of reaching members who have drifted."

* * * *

Baraut

IN one district, Khekra, future plans include: 1. Organising a village church; 2. A Bible class for young men; 3. Regular meetings for women; 4. Providing all literate members with a New Testament.

* * * *

Udayagiri Hospital

" WHEN land was sought for the hospital seven years ago, the owners with their friends squatted round in a semi-circle. There never was such fertile land as the barren scrub-covered stretch we wanted! (It had not been cultivated for years.) A fantastic price was asked, but eventually it was agreed that about one-third of this would be a fair figure, and the shining rupees were handed over. The principal owner was recently admitted to the hospital as an 'emergency.' At operation the complicated knots in which his intestines had tied themselves were unravelled and he went home well a fortnight later. Truly his waste land has yielded life for him as for many others."

* * * *

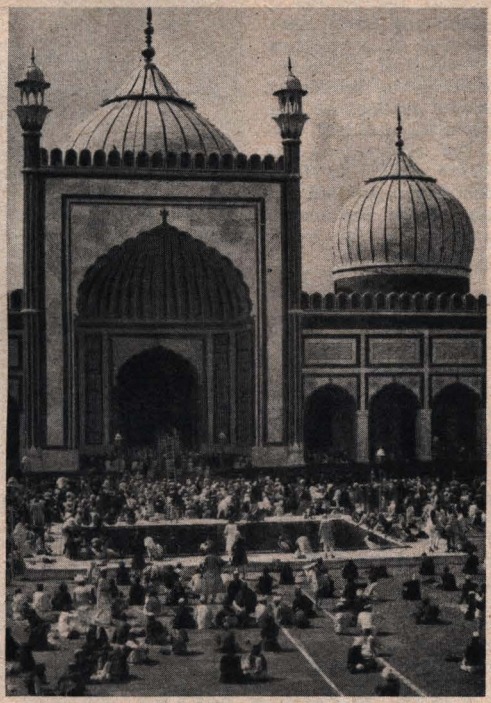
Bhiwani

THE school for training dispensers is now recognised by Government, and Miss Walley is doing excellent work as superintendent.

* * * *

Vellore

THE B.M.S. is sharing in this Joint Christian Medical College which is inter-denominationally sponsored and in the care of several Protestant Missionary Societies. Its work as a hospital



MOSLEMS AT WORSHIP

and training school for Indian doctors and nurses is being enlarged and the standard of training raised. It is expected that a constant supply of doctors and nurses will go from this institution in Southern India to meet the great need.

BOOK NOTES

Coming Together : By A. M. CHIRGWIN. 84 pp. 1s. 6d. (by post 1s. 9d.). Carey Press.

THE missionary movement has been in the van of the co-operative Church developments and enterprises of the present century, and Dr. Chirgwin here tells the inspiring story from first-hand knowledge. From " Edinburgh 1910," through the setting up of a network of National Missionary Councils across the non-Christian world, to the series of international conferences just prior to the outbreak of war, a great story is told in a way that grips the reader. The purpose and activities of Edinburgh House are also outlined, and many examples are given of international Christian co-operation during the war. Dr. Chirgwin also discusses the implications of all this in relation to future co-operation and unity.

* * * *

The Religious Background of the Bible. By J. N. SCHOFIELD. 300 pp. Cloth, 17s. 6d. Nelson.

THE Rev. J. N. Schofield, well known, particularly in the North, as one of our own Baptist ministers, and head of the Department of Hebrew in Leeds University, has followed up his *The Historical Background of the Bible* with this substantial and finely illustrated book. With a wealth of interesting detail gathered from archæological discovery, Mr. Schofield aims at providing the intelligent reader of the Bible with an account of the various influences—geographical, cultural and religious—which went to the creation of the religious setting of the Hebrew race. To study that setting under Mr. Schofield's guidance is to realise afresh the uniqueness of the contribution which that race, under God, has made to the religious heritage of mankind.

J. O. B.

* * * *

Albert Schweitzer : Christian Revolutionary. By GEORGE SEAVER. 116 pp. Cloth, 5s. James Clarke & Co.

THE author of the admirable biographies *Edward Wilson of the Antarctic* and " *Birdie* " *Bowers* has in this short but meaty book entered a new field. The book is not a biography of Schweitzer, but an examination of his philosophy. Schweitzer " can find no meaning in the historical process " and no escape from intellectual scepticism. He is, however, saved from hopeless despair by a " will to live " which finds in Jesus not only the power to survive scepticism, but also the inspiration to a life of service. In his admiration for Schweitzer Mr. Seaver is inclined to be insufficiently critical of his philosophical outlook.

J. O. B.

New Leaflets

THE first three of a series of leaflets written by missionaries and describing the daily lives of the people among whom they work.

1. *Chinese Villagers*, by L. NELLIE LEWIS.
2. *Lepers at Home*, by L. H. MOORE.
3. *In an Outcaste Village*, by E. W. T. BROWN.

Supplies of each, for distribution, may be had free from the Home Department, B.M.S., 93, Gloucester Place, London, W.1. Please state exact numbers required of each.

The second three will be ready shortly.

CAREY PRESS BOOK FOR APRIL

COMING TOGETHER

A. M. CHIRGWIN

A graphic story of the growth of Christian co-operation in missionary enterprise at home and abroad in the 20th century.

Stiff paper covers 1s. 6d. By post 1s. 8d.

CAREY PRESS, 95, Gloucester Place, London, W.1

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :

General Fund :—In memory of R.J.B., £200 ; Anonymous, £1 13s. 6d. ; The Lord's Tenth, 15s. ; Anonymous, £10 7s. 1d. ; Two Friends at Crowborough, 10s.

Gift Week :—Anonymous, £1. *Jamaica Relief* :—Anonymous, 5s. *China Relief* :—Sympathy, 10s. *Indian Famine* :—Anonymous, £5.

LEGACIES

The following Legacies have been received in recent months :

1944		£	s.	d.
Dec. 12	F. C. Allis	871	18	0
18	Mrs. Spear	8	0	0
18	Miss M. Lambie	45	0	0
21	Lt. Cdr. F. T. Norris	244	0	0
27	Miss C. M. Guyton	2	10	7
29	Mr. W. A. Blyth	100	0	0
1945				
Jan. 1	F. Spite	20	0	0
2	Mrs. L. Finch Mann	283	6	7
9	Mrs. E. M. Furlong	150	0	0
9	Mrs. L. M. Hasler	90	0	0
16	Mr. A. P. Freeman	6	11	7
17	Mr. R. D. Minchin	100	0	0
17	Miss E. M. Dickens	179	18	1
19	Miss E. M. Dickens	3	10	0
23	Miss W. M. Butler	25	0	0

Arrivals

January, Rev. and Mrs. A. E. Hubbard, from Bombay.

Departures

10th February, Rev. T. G. R. Tyrrell, Rev. A. R. Neal, Rev. and Mrs. F. H. Drake, and Miss R. W. Page, for Belgian Congo.

15th February, Miss M. Shaw, fiancée of Rev. D. F. Hudson, for Serampore.

23rd February, Miss D. M. Morris, fiancée of Dr. S. L. Henderson Smith, of Sianfu, for temporary service at Chandraghona.

Birth

9th February, at Udayagiri, to Dr. and Mrs. E. G. Wilkins, a son—Brian Harvey.

The Mission House is 93-95, Gloucester Place, London, W.1

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MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

ADVANCE IN THE KOND HILLS

By MARY A. CROSS, Udayagiri, India

The Kond Hills in Orissa are the home of a primitive people among whom the Gospel has made rapid progress in recent years. Its power is shown in many changed lives.

SHIVA TEMPLE : INDIA

ALMOST thirty-five years have gone since mission work was established in the Kond Hills with Udayagiri as its centre. How much has been accomplished in that time ! " Sunrise over the hills," as the name Udayagiri suggests, is prophetic, for over those hills the Sun of righteousness has risen with healing in His wings, dispelling the darkness of fear, ignorance and superstition. As a result the praise of God rises from many hearts and homes to-day. During the past twenty years the work has spread into over thirty villages and to-day there are nearly 2,000 church members.

This result has come about through the ministry of preaching, teaching and healing. But whether it be doctor, nurse, teacher or evangelist—our work is one. The motive behind it all is to bring those ignorant people into touch with the redeeming power of the love of Christ. It is difficult to realise how very ignorant those people are. In every village we are faced with men and women desperately needing Christ and the message of the Gospel ; but because of their deep-rooted superstitions, their minds are dull. We have to give them the Gospel in the simplest form possible, repeating the story over and over again.

The Konds can best reach their own people and to-day twenty-four evangelists carry on the work in the various

THE MAN WHO COULD NOT BE DENIED

The Story of Timothy Richard in popular style. Coloured picture cover.
4d. per copy. 50 copies, **14s. 6d.** 100 copies **25s.** (postage extra).
CAREY PRESS, 95, GLOUCESTER PLACE, LONDON, W.1

districts ; preaching the Gospel, instructing inquirers and preparing them for baptism. This work is supervised by the missionary. When the evangelist is convinced that those inquirers have grasped the truth of the Gospel, they are interviewed by the missionary and baptised.

Many Christians have caught the spirit of evangelism and on Sundays lay preachers, walking many miles, carry the message of the Gospel to the outlying villages. The people are also being gathered in through the witness of simple villagers, whose lives Christ has transformed. Inquirers have been found in villages where there is no evangelist and where the missionary has never entered. It is no easy thing for these people with their long background of demon worship to break away from all it involves and follow Christ. I doubt if many of us with all our background of faith and teaching could face the persecution which awaits those who confess their faith in Christ.

IT is necessary to begin with the children, and to meet this need we have our village schools. These children are the Christians of the future and from them will come the teachers and evangelists. For some time we have felt the need of getting some of those boys and girls away from the atmosphere and temptations of their villages. So we have founded a boarding school with over thirty girls from various villages. Those educated girls will, we hope, in the future be leaders among the women of our churches or the wives of our evangelists. Boys and girls attend our vernacular school at Gudrapori and are being taught not only to read and write, but to love God and to seek opportunities of serving Him. From this vernacular school will be gathered our teachers who will carry the message of the Gospel to the villages.

How much is being accomplished through our medical work! The Moorshead Memorial hospital, with its staff of doctors, sisters and Kond nurses has brought new hope and joy to those people who for so long have been at the mercy of their witch doctors. The work of the hospital is to relieve the suffering of those poor people, but it is more than that. The desire of the medical missionary is to bring patients into contact with Christ. For this purpose, services are conducted when patients and out-patients have an opportunity of hearing the Gospel. Many, through their stay in hospital, have expressed their desire to learn more of Christ. Others have returned to their villages with the seed of the Gospel sown in their hearts.

Numbers are waiting for baptism, more districts could be opened up, but we hesitate to open new churches unless they can be properly supervised.

The harvest is ripe—the reapers are few—pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.

"THE GENERATION OF THEM THAT SEEK HIM"

By H. KEITH FREESTONE, Wathen, Belgian Congo

This is a moving story of the work of God through a faithful and determined Congo man. He is the material of which Church leaders are made.

THIS is the story of Toma, who lives at Lukengo, a village some twelve miles from Wathen station.

Older readers of THE MISSIONARY HERALD, and those familiar with books written about the Congo lower river stations, will remember that in the early nineteen-twenties the Wathen Church nearly became extinct because of the subversive activities of what has become known as "The Prophet Movement." Many villages whose inhabitants had previously been strong in the faith and had supported teachers, were lured away from the Church and some, particularly those near to the village from which the "prophet" himself came, have not yet returned and continue to constitute a challenge to those working in the area.

Until recently, Lukengo was one of

these villages which would have nothing to do with the "palavers of God." Efforts had been made by missionaries through the years to visit these villages on their itinerations, only to be told that they were not wanted. But in 1941, having made the usual request and expecting the usual answer, I was told by the chief of Lukengo that I might visit the village, and thus I became the first "white man of God" for over twenty years to occupy a house there.

VILLAGE SCHOOLBOYS: CONGO

From these small beginnings an interest in the Gospel re-awakened in the hearts of some of the villagers, and Toma was one of the first two to join the fellowship of the church. Almost immediately he became importunate in his pleadings that he might be sent to Kimpese to be trained as a pastor. He was no longer a young man, and he had a wife and growing family to support. He had had very little education, and had been out of touch with the church for two decades.

ONE day I was invited to revisit Lukengo to open the school-chapel which had been built by Toma and his fellow-Christians. It proved to be a beautiful little brick building, decorated with good taste, neatly thatched, and furnished with benches for the congregation and school children, a blackboard for their instruction and a pulpit for the proclamation of the Word of Life in the place where it had for long been denied. Here indeed was proof of sincerity of purpose. We stood around the doorway, a small company of us—the missionary and some of the boys of the station school who had made the journey with him, the deacon of the area, one or two visitors from nearby towns, and Toma and his friends and the chief of their village. We sang a hymn, and read together the psalm the Jews sang of old as they climbed up to Zion, "Lift up your heads, O ye gates . . . and the King of Glory shall come in." We asked for the blessing of God on all that would be said and upon all who would hear, and then we entered the new church for the first service. Toma stood in his place with pride when the deacon read his name as one of those who had given freely of their time and labour to erect the new house of God.

A short training course for teachers was arranged at Wathen, and Toma enrolled himself as a student. At its conclusion he took his all too small store of knowledge to a nearby village, and for eighteen months proved himself to be an acceptable teacher.

Another course was held, this time in a district far from his own, but Toma made the journey in order that he might not lose an opportunity of adding to his knowledge. Later on he came to the Station and stayed for a month while we tried to get him to the standard of the Kimpese entrance examination.

ONE of the last things I did before leaving Wathen for furlough was to shake Toma by the hand and wish him God-speed as he set out for the training institute—for he passed his examination, and was accepted as a student. He will be there for the next two years. In remembering him, we pray too for the villages which still refuse the Gospel, asking that they may soon follow Lukengo's example, and that a Toma may be found in each.

A Link wth the Past

AT a recent showing of the Carey film in Emmanuel Parish Church, Northwood, the audience included a direct descendant of William Carey. She is the daughter of Mr. Carpenter of Northwood. The church magazine says: "Mr. Carpenter's father was the second son of the late Mr. and Mrs. William Carpenter of Tottenham, and nephew of the Rev. Jesse Hobson. His mother was a grand-daughter of Mrs. Ann Hobson, the sister of William Carey."

CUTTACK'S PROGRESSIVE CHALLENGE

By R. B. THORP

A RECENT period of "leave" gave me an eagerly-awaited opportunity of going to Cuttack and seeing something of the wonderful work that is being done for the Lord in that part of India.

An extensive and comprehensive educational work is one of the fields of service, and for this purpose there exist the Stewart School for Anglo-Indian boys and girls, the Higher School for Indian boys, the Cuttack Mission Girls' School, and the Christian Training College for Indian Ministers. From July 1st, 1944, the science section of the Stewart School was raised in status to an Inter-Science College and is now known as the Stewart Science College—a sure sign of the high esteem in which the Baptist Mission schools are regarded by the educational authorities of the Orissa Government. At the moment there are far more applications for educational training in this centre than can be accepted, although it is hoped that the position will be eased when the existing buildings are extended and the new accommodation is provided. Plans are already well in hand for these extensions. The present activities are being most cheerfully and energetically carried on in spite of the many war-time difficulties and the cramped nature of all accommodation.

CUTTACK STAFF AND FRIENDS

Back Row: Rev. B. F. W. Fellows, Mrs. Hayward (*China*), Miss Pike, Rev. E. R. Lazarus, Miss Wilson (*Coonor*), Rev. D. T. Roberts, Rev. B. Pradhan.

Middle Row: Mrs. Fellows, Miss Wigner, Mrs. Lazarus, Mrs. Roberts, Mrs. Pradhan.

Front Row: R. B. Thorp, Griff. Fellows, Gillian Hayward, Margaret Weller, Ifan Meredith, R.E.M.E.

I was shown round the schools and hostels, introduced to the teachers and the boys and girls, and in the girls' school met Sobita—a little Indian girl who is being "supported" by the Sunday school of my own home church. A happy spirit was everywhere most noticeable, and it was not difficult to understand why such excellent results have been obtained from year to year in the Cambridge examinations, or why the schools enjoy such a reputation in and beyond Orissa. The atmosphere of a Christian education was permeating every sphere of hostel, school and recreational life, and was a prime factor in the building up and development of true character; besides providing excellent opportunities of approach to boys and girls of the Mohammedan and Hindu communities, many of whom are being educated in the mission schools. It was a great joy to know that many of the boys and girls accept the Lord Jesus Christ as their Saviour before they leave school—that being the ultimate aim of all the work being done in this centre. I met the Indian student ministers and enjoyed with them an excellent meat curry, for which we squatted on the floor. The curry was served on part of a banana leaf, and fingers were used instead of cutlery!

Other activities include Boy Scouts and Girl Guides, Sunday schools, English and Oriya church services, prayer meeting, the Mission Press, and the Leper Asylum. The present paper shortage is greatly restricting the output of the Press, but it was good to see that Oriya Bibles were still being printed. An extensive tour of the Leper Asylum was an unforgettable experience. As far as possible the patients care for themselves, tend to one another, do their own cooking, and enjoy their simple pleasures in spite of the effects of this distressing disease. The Christian lepers showed a wonderfully happy spirit, and my heart was touched to hear the sole request that we might pray for them.

The visit to Cuttack imprinted indelible memories upon my mind, and helped me to understand more fully some of the vital problems that have to be faced by our missionary friends. Everyone on this station works together as a team, and no praise can over-estimate their wholehearted and devoted service. They are always ready whatever the call, wherever the service, and whoever the person, and their aim is . . . "That in all things He might have the pre-eminence." As I left Cuttack I felt honoured and privileged to have met such friends, and I could truly say "that it was good to have been there".

A KING'S MESSENGER AT SAN SALVADOR

By A. L. D. LONG

MR. LONG, who writes this article, is a King's Messenger carrying despatches from London to important places on the West coast of Africa. He frequently spent nights on his journeys with missionaries of other societies known to our colleagues. Through these contacts he came to understand missionary ideals and service, and it was a pleasure to him to be invited to extend one of his trips so that he might visit San Salvador. He did so to his own profit, and on his next visit to Leopoldville he handed me this brief appreciation of what he had seen at San Salvador.

We often have the privilege of welcoming missionaries from other stations or from other societies, and we well understand their appreciation of the work which they see. It is but rarely that we receive a visit from a layman, and never before, to my knowledge, has a Government official from Britain written a brief note on his impressions of our work.

W. D. REYNOLDS

GIRLS' SCHOOL, BOLOBO, CONGO

AS I write these lines in the African city which marked the end of Livingstone's first great journey across the continent, I have beside me a piece of paper on which the following lines are written in Portuguese :

" Here lies
MRS. THOMAS J. COMBER
B.M.S. Missionary
died 24th August, 1879.
The first white woman to give
her life for the women of
Central Africa "
. . . St. John, chapter 13, verse 24.

Some few days ago I was at San Salvador and copied this inscription from the stone which marks the place where Mrs. Comber was laid to rest in a peaceful corner of the B.M.S. mission station close by the chapel, sixty-five years ago. I stood for some time in this quiet corner meditating upon the good work that has been carried on ever since in this mission station, where one is struck by the smiling and happy-looking faces of the native people.

I went over the mission hospital to which hundreds of African men and women and children come for treatment from all parts of a very wide district in ever-increasing numbers each year, some of them travelling several days' journey, so widespread is the fame of this House of Healing. No one is refused admission and accommodation is usually taxed to the utmost. Sometimes nearly two dozen operations are performed in a single day. The English missionary doctor, so great is his skill, might easily be a man of great reputation were he practising in London. But instead he is serving the people of Angola, unmindful of himself and unsparing of his gifts and strength.

You who read these lines, with your doctor's surgery and chemist's shop round the corner, cannot perhaps fully realise the tremendous boon this hospital is to your African brothers and sisters who look to you, more fortunately placed than themselves, to help to maintain this truly great and Christian service. What are you doing about it ?

Rev. E. W. McKeeman, C.F.

NEWS has been received that the Rev. E. W. McKeeman, C.F., is " missing as the result of enemy action at sea on November 7th," and that his death must now be presumed. Mr. McKeeman, who was trained at Regent's Park College, served with the B.M.S. in India from 1928 to 1934, and then for some years served with Dr. Barnardo's Homes. He had been with the R.A.F. since 1942. Deep sympathy will be felt for Mrs. McKeeman and her two boys in their loss.

OUT IN THE YALEMBA DISTRICT

By CYRIL AND JEANNE AUSTEN

Mr. and Mrs. Austen were appointed to Congo last year. Here they record some first impressions and experiences.

WE stopped over the week-end at *Yalilembo* so that we might hold a Communion Service, pay the teachers and settle some of their palavers. The work in the surrounding area is in a sad state. These people still need constant supervision by the missionaries, but because of our reduced staff we cannot visit it frequently and the work is standing still. Opposition is great, and the teacher-evangelists are losing heart and taking up secular employment in which they receive two or three times as much as the Church can afford to pay them. They said to us, " We thought you people at Yalemba had forgotten all about us ! The State man comes to ' cut ' palavers, and the Company man comes to see that the men are working well, but you do not come. It is as if we were at the end of the world here."

GATHERING STICKS, CONGO

We have school-chapels in about forty villages here, yet there are only ten teacher-evangelists, and in village after village the chief and his people came to beg us to send them teachers. We promised one chief on our outward journey that we would do our utmost to send a teacher when we returned to Yalemba. On our downward trip we passed through that village again, and the chief remarked, " You promised me a teacher, but he has not come yet." He will probably have to wait many months yet.

IN *Ngungi* we could hold no meetings during the day, for the people start work on the plantations at 6 A.M. and do not finish until 4 P.M. So we have a service in one village at 4 o'clock, move on to another and hold a service there, return for a meal, and then go to a third village. During the day we meet all the teachers and discuss the work with them, and interview men and women candidates for baptism and church membership. Much is expected from these. They must have been " followers" for at least eighteen months, though often the period is three or four years. They must be able to answer our questions on the life and teaching of Christ, and on the meaning of the death and resurrection of Christ, baptism and communion. They must be given a good report by local church members who know them well in their daily lives, and by their teacher-evangelist. They must have proved that they have a real thirst for the " palavers " of God by going from one church member to another to ask for teaching, and unless it proves impossible for them to learn, they must be able to read. It is no easy matter to become a church member in Congo.

A COMMUNION SERVICE out here means much more than the actual celebration. People come to it from miles around. The teacher-evangelists have to be interviewed and paid. The deacons' meeting lasts two days, for its business includes news of each candidate for baptism, of all who are under discipline and wish to return to membership, of all who are out of the church and unrepentant, of all who have fallen since the last Communion, and of all who wish their names to come before the church at the next meeting. We have also to deal with inquiries made by people who need help, or who are wondering what they should do and are asking the Church to " look for a path for them." A church meeting follows, when each candidate is examined, " followers' " slips are issued to those recommended by the teachers, and membership cards are given to new members. And all the time people are waiting to ask about all kinds of matters. We never knew before how many things there are which can be asked about !

Remember this and other understaffed areas in Congo.

FOR SERVICE OVERSEAS

MIRIAM SHAW, fiancée of the Rev. D. F. Hudson, M.A., of Serampore College, received her education in Toronto. She served in Canada with the Children's Mission Band, the Young Women's Circle for Foreign Missions, and in Home Missions for Foreign Settlers in Canada. She is a member of Pellon Lane Church, Halifax.

MISS MIRIAM SHAW

FRONT LINE NEWS FROM CONGO

UPOTO

Preparing Leaders

YOUNG men training as village preachers and teachers come from village schools and are more accustomed to handling hunting spears than pens and pencils. But some of them have made fine progress. Several New Testament books have been studied, and such study makes both students and ourselves conscious of the inadequacy of our present translation. Some time has been spent in the study of selected periods of Church history, and though the historical sense may be lacking, our pupils find the subject deeply interesting. To supplement classes in preaching, the men were sent out in pairs on preaching missions to neighbouring villages and labour camps.

* * * *

In a New Area

AT the beginning of the year a number of men were sent to occupy a new area about one hundred miles to the east, amongst the Budja people. This area had been occupied by Roman Catholic missions for many years, with the result that our men met with much opposition. In one case the teacher was literally driven from the village by a priest and a large band of his followers. When we visited the area late in the year we found our men had suffered much from loneliness, indifference and hostility. In spite of that, however, some of them had succeeded in gathering a small following.

* * * *

First Fruits

IN another area to the north, occupied for a year or two, we have had the privilege and joy of welcoming our first converts, three young men and a woman. This area was pioneered by Mr. Kenred Smith many years ago, but was abandoned later and only re-occupied recently. We found considerable keenness here.

* * * *

Dislocation through War Work

THROUGHOUT most of our district our people have been living more or less in the forests, searching for rubber and gum copal in connection with the war effort, while many have been producing palm oil in the villages. We believe the spiritual life of our people has not suffered through this disorganisation. We are encouraged to hear from one and another that, while scattered in the depths of the forest, they gather often in small groups for prayer. At the same time, large numbers of inquirers who should be receiving regular instruction in the fundamentals of the faith can only receive such instruction spasmodically.

A HIGHWAY THROUGH THE BUSH, CONGO

* * * *

Generous Giving

THE giving to the church has been on a larger scale than ever. The Christmas gifts of our scattered communities have amounted this year to more than 15,000 francs, all contributed in small sums ranging from five centimes to five and ten francs. We look upon the growth of this Christmas offering as a sign of a deepening consciousness of what the coming of Christ means to our people as a whole.

* * * *

Men who have Returned

DURING recent months we have seen the return of men from the Middle East and a number of them have been able to visit Palestine. This has been a great experience for them and has made a real difference to their understanding of the New Testament. We have tangible evidence of contact with other parts of the world as we find in the collection-boxes coins from Nigeria, French West Africa, East Africa, Egypt and Palestine.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Christian Literature in China, now the responsibility of United Christian Publishers. We remember Dr. Timothy Richard and those at present engaged in this work of paramount importance. Remember also interned missionaries and their families and accepted candidates.

Second Week.—Lushai Hills, India, which recently celebrated the Jubilee of its foundation. Give praise for the remarkable response and offer prayer for missionaries, church leaders and members amid the stresses of war.

Third Week.—Cuttack, Orissa—churches, schools, press, leper asylum and other forms of work and witness with "signs following" (see article on page 36). *Puri,* "holy city of Hinduism," with great opportunities and small staff and church.

Fourth Week.—Berhampur Women's Hospital ministering to great multitudes. *Kond Hills,* prospering work among a primitive tribe with open doors and many adversaries. There were over a hundred baptisms last year, with more at the New Year.

Miss Joan Williamson

IN anticipation of an early furlough a public farewell was given to Miss Joan Williamson by the Church Council and girls' school in Sianfu. A large public hall hired for the occasion was packed out. This was a fine token of appreciation of her services, her management of the girls' school, and her co-operation with the Chinese Principal and staff. It was also a tribute to her personal character. Our correspondent adds, "She will have a great story to tell when she gets home."

BOOK CORNER

Forward, Once More!

THE CAREY PRESS BOOKROOM, at 95, Gloucester Place, London, W.1, is now opened and eager to welcome old friends and new. The Bookroom is one of fine proportions, and a fitting temporary home for the important publishing and bookselling activities of the Press. We should like to devote a place of honour to a bust of William Carey whose great name bestows distinction upon the Press. If any Baptist friend has one, and would part with it, we will see that it adorns the Book Saloon in a prominent position.

We have well and truly re-stocked the Book Saloon, and invite you to come, browse, and buy. Our book postal order department still offers facilities for the purchase of unusual books, out of print books, and even books published abroad. Take advantage of this, and tell your friends to, also.

We have had a trying time, but now face a brighter prospect, eager and proudly willing to serve our countless friends in all the churches in the country.

* * * *

A Book Each Month

A MAGAZINE secretary writes: "Will you send me one of your latest books each month with the magazine parcel?" Of course we will, and we shall be pleased to do the same for any other magazine secretary or reader. A note sent to the Trade Manager, Carey Press, 95, Gloucester Place, London, W.1., will ensure that this matter receives attention.

* * * *

A Maker of Modern China. By A. J. GARNIER. 5s. (by post 5s. 4d.). Carey Press.

THE "maker" is Timothy Richard. This being the centenary of his birth, it is appropriate that we should have his record, and who is better qualified to write it than A. J. Garnier, who followed him in the work of the Christian Literature Society of China? For with that, among many other things, the name of Timothy Richard must always be associated.

Timothy Richard was the greatest gift of the Baptist Missionary Society to China. He began his work in 1869 in the far-off days when China was still asleep. He brought to his task unusual insight and faith, and he did his own thinking and worked out his own technique. He was far ahead of his contemporaries, and some were a little uneasy about his line of approach; but he kept on, and in the end came to be regarded by the Chinese themselves (pretty shrewd judges in these matters) as a man who knew where he was going and whom they could safely follow. As time goes on we are increasingly seeing the splendour of his vision and the magnitude of his achievement, and Mr. Garnier rightly calls him a "maker of modern China."

Mr. Garnier is not content to give us an orthodox biography. He shows us his hero in the midst of the movements he created, and his book thus becomes a picture of the awakening of China and its rise to world leadership, largely under the kind of stimulus that Timothy Richard sought to give. The book is well written by a man who knows his subject, and it ought to prove of real value. China will be more and more in the news, and a book like this helps us to see why.

HENRY COOK

CAREY PRESS BOOK FOR MAY

A MAKER OF MODERN CHINA

A. J. GARNIER

(B.M.S. China Mission 1906–1939)

Describes the part played by Timothy Richard in China's development since 1870

Illustrated, with picture jacket

Cloth 5s. (by post 5s. 4d.)

CAREY PRESS, 95, Gloucester Place, London, W.1.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—Anonymous £10; Anonymous, £1; An Old Scholar and Reader of *Wonderlands*, 10s.; A. R.K., £5; C. L. S., 5s.; K. U. G., 10s.

Medical Fund:—Anonymous, 10s.; Mr. H. M. Allensby, £1 1s.

Work Amongst Chinese in Liverpool:—Anonymous. 10s.

Arrivals

23rd February, Dr. and Mrs. J. W. Bottoms, from Chandraghona, Miss M. Clark, from Lungleh, Miss E. K. Hope, from Patna, Miss H. K. Halls, from Berhampur, and Mrs. F. S. Russell and Rev. G. A. Young, from Sianfu.
4th March, Rev. and Mrs. A. S. Herbert and Rev. and Mrs. P. S. Bragg, from Jamaica.
6th March, Miss A. M. McGregor, from Ntondo.
11th March, Rev. and Mrs. J. H. E. Pearse, from Calcutta.
19th March, Rev. and Mrs. L. G. West, from Lukolela, and Miss L. W. Jenks, from Wathen.

Departures

23rd March, Miss L. Quy, for Balangir.
27th March, Rev. M. W. Hancock, for Congo.

Births

25th December, at Berhampur, to Rev. and Mrs. H. Griffiths, of Dinajpur, a daughter—Carol Ann.
25th January, in Calcutta, to Mr. and Mrs. G. E. Bingham, a daughter.

Deaths

31st January, at Hampstead, Miss M. E. Angus, Honorary Member of the Committee.
12th March, in South Australia, Rev. A. E. Summers, formerly of Bengal.

The Mission House is 93-95, Gloucester Place, London, W.1

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OF THE BAPTIST MISSIONARY SOCIETY

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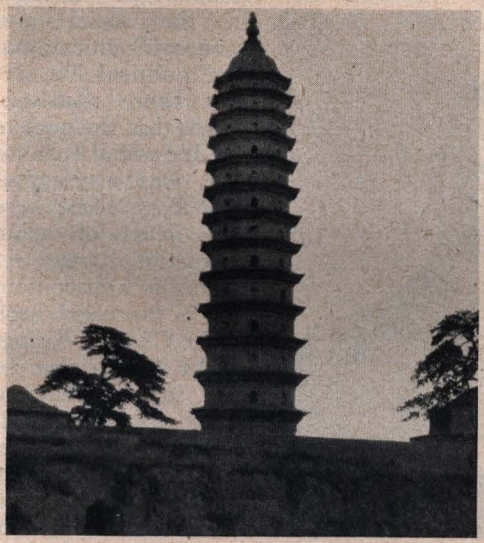
KEEPING IN REMEMBRANCE



CHINESE PAGODA

MUCH space in this number of THE MISSIONARY HERALD is occupied by tributes to the work and worth of Timothy Richard, pioneer missionary to China. More will be written and said about him in coming months as the centenary of his birth is celebrated. It may be asked why our attention is thus turned to the past, when the present involves heavy responsibilities and the future promises unparalleled possibilities at home and abroad for members of our faith and order.

We look back now so that we may see how the power of God shows itself in a man wholly yielded to Him. While Timothy Richard was a lad of parts, no contemporary saw in him the wealth of talents he possessed, or the amazing service he would render to the Kingdom of God in China. His part in Chinese and missionary affairs is a reminder that God still raises up men for the time and the task to which they are appointed.

TIMOTHY RICHARD shows that Christian men and women have a vital and peculiar part to play in shaping national and international affairs. He became the trusted friend of Chinese statesmen and administrators, especially those who were set on reform. His convictions served to mould their minds and to inspire their actions. His influence is to be seen in Chinese developments to-day.

Amid the multifarious activities that claimed him, he remained a missionary of the Gospel. Because of this, invitations to enter lucrative secular callings failed to move him. His sympathetic understanding of other faiths only confirmed his conviction that Christ alone is the hope of men. The present world situation is an urgent call to young men and women to consecrate life and gifts, as Timothy Richard did, to the service of God at home and abroad.

READY SHORTLY

SERMONS ON THE CHRISTIAN WAY

By H. L. HEMMENS. Foreword by the Rt. Hon. ERNEST BROWN, M.C., M.P.

Cloth 5s. By post 5s. 4d.

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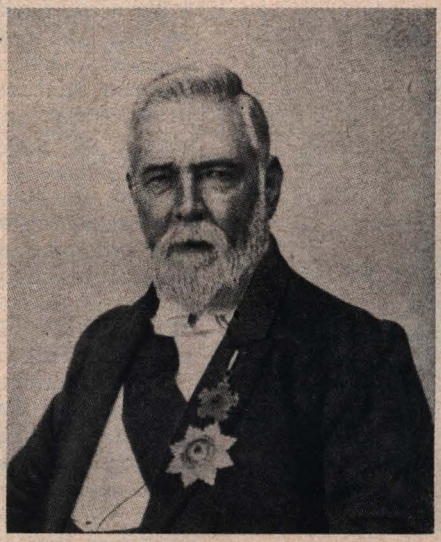
THE LAND FROM WHICH TIMOTHY RICHARD CAME

By W. T. LLOYD-WILLIAMS, B.A., Welsh Representative

AT the outset one is struck by the contrast between the land to which Timothy Richard went as a Christian missionary and the land from which he came. The contribution of Wales to the making of modern China through missionaries like Griffith John, Timothy Richard, Hopkyn Rees and Evan Morgan is one of which Welshmen may be proud. In a small country like Wales, where there is a strong sense of community, and a vital interest in persons, one is led to expect that there should be a real catholicity of outlook.

Ffaldybrenin, where Timothy Richard was born on October 10th, 1845, is a small village among the agricultural uplands of North Carmarthenshire. Even to-day it is remote and difficult of access; the long-standing proposal for a railway between Lampeter and Llandeilo, which would have linked it up with the outside world, never passed beyond the survey stage. A hundred years ago, however, almost its only contacts with the outside world were made through the cattle-drovers on their journeys to and from the markets of England. It is of interest to note here that Richard's father, who was a blacksmith before becoming a farmer, would have shod cattle for these journeys.



TIMOTHY RICHARD, D.D.

Richard was born and grew up in a formative period in Welsh history. It was a period which stood in great debt to the past. The Evangelical Revival of the eighteenth century, which is indissolubly associated with the names of Howel Harris, Daniel Rowland and William Williams, had transformed the life of the people and had laid the foundations of Wales as we know it to-day. To the eighteenth century also belong the great Arminian disputations among the Old Dissenters, which waxed particularly fierce among the intellectually virile peoples of South Cardiganshire and North Carmarthenshire.

Nor was Richard himself without evidence of the mighty working of the Spirit in his own day, for the Revival of 1859, with its particular emphasis on prayer and which included Wales in its almost universal sweep, was the means of his conversion and resultant baptism.

This was also a period fraught with momentous changes in the social and economic, educational and political life. It was from 1840 onwards that the pace of the Industrial Revolution was accelerated in Wales. These were also years of acute economic distress, resulting in a discontent which expressed itself in the Chartist Risings in the industrial areas and in the Rebecca Riots in the agricultural area of West Wales. It has been truly said of Wales at this time that while her religion was democratic her politics were aristocratic. From now on, however, her political life was to develop upon radical lines. Perhaps the best comment on the state of education at this time is that Timothy Richard was himself a teacher at the age of fifteen and at eighteen was in full charge of a school. Education was, of course, still in the voluntary stage, but the national leaders were becoming increasingly aware of the need for a compulsory system if a live democracy was to flourish.

THE district of Ffaldybrenin is rich in historical significance. Richard himself tells us that Ffaldybrenin means "King's-fold," and that there was a

tradition that Llewellyn, last of the Welsh princes, hid there from King Edward's pursuit. In the neighbouring parish of Caio, Dafydd Jones, the hymnologist and Joshua Thomas, the Baptist historian, were born.

Richard first saw the light of day in a house attached to his father's smithy. The blacksmith, in common with other country craftsmen, such as the carpenter and shoemaker, was an important figure in the village life of his day. Through the discipline of their craft such craftsmen would learn the art of independent thinking, and consequently become natural leaders among their fellows. Of the truth of this Timothy Richard's father was a notable illustration; for example, he could converse on equal terms with Dr. Rowland Williams, that most famous and heterodox of all the Lampeter College professors. The smithy itself was a meeting-place for all the villagers where they would gather together in the evening to discuss religion and politics by the light of the smithy fire. It was in such a home atmosphere that Richard imbibed something of that daring spirit which was to manifest itself during his college days at Haverfordwest in a demand for modernising the College curriculum.

The centre of the cultural as well as of the religious life of the Welsh village was the chapel. It was at Salem, Caio, that Richard attended the Sunday School, literary meetings, and "eisteddfodau." It was in a nearby stream that he was baptized. It was in the unpretentious chapel that he heard the sermon "not particularly missionary in character," which first prompted him to think of the mission field. It was there also that he commenced to preach. In 1865 he commenced his college course at Haverfordwest where other influences were to strengthen his missionary resolve. At the end of his course he was accepted for China by the Baptist Missionary Society.

Richard came from a small land to help in the awakening of China's millions, and from a small village chapel to contribute to the building of the Church Universal. Truly has he been described as "the greatest ambassador of Wales to China and the Far East."

THE CHINA TO WHICH HE WENT

By JAMES WATSON

(*Mr. Watson served in China from* 1905–1937)

THE land to which Timothy Richard went was different from what it is to-day, and must have presented vivid contrasts to that from whence he came. Not much was known of China in those far-off days, beyond that it was a land of vast distances, of mighty rivers, of massive mountains: a land of sacred temples, of thousands of villages and cities of remote antiquity.

The people too were interesting and picturesque—slanting eyes, shaven heads and pig-tails; and the women, when they could be seen, hobbled along on tiny "lily" feet. It was a land of scholars and peasants, of craftsmen and merchants, of culture and ignorance, of learning and illiteracy, of wealth and poverty. Homes with graceful curving roofs and moon-gates stood in juxtaposition with shacks of mud and straw. The streets of their cities were narrow and breathless, but daily filled with bustling crowds and a medley of colour and drapery, and the ear tried to catch the tones of their intriguing speech. And the smell! What would China be like without its distinctive and pervasive odours? Their means of transport had little changed from the days of Confucius—the humble, but screeching, barrow, the patient donkey, the stubborn mule, and on the rivers and streams, house-boats sailed in the wind, or were punted or propelled by a queer tail-piece that served both as oar and rudder. Time was no object; it was only a focal point between *chin-t'ien* and *ming-t'ien*, to-day and to-morrow.

Presently, Richard journeyed north to Chefoo on the coast of Shantung. Shantung!—the sacred Province, the birthplace of Confucius, the scene of his labours as an official, and where he gathered his disciples and taught them his philosophy

of life. Had Confucius returned to greet Richard he would not have seen much difference in the peasant life around him. The plough had not altered ; the ox trod out the corn in the same slow and laborious way ; the methods of farming were still those taught by Shen-Lung in days long anterior to Confucius : clothes perhaps would seem a bit more fashionable ! China however was essentially the same as when he left it 2,500 years ago.

TAIYUANFU : MARTYR MEMORIAL

TO link Richard with Confucius may seem a whim of fancy ! Both are known as sages ; both were idealists who hated oppression and tyranny and corruption, and were moved with compassion for the common man. The one laid a foundation for an ethical way of life that had to fight its way to general and widespread acceptance and, whatever its defects, it became the basis for scholarship and government. It was not a religion, for Confucius made no pretentions to know God, nor did he seek to find Him. Richard on the other hand began with God and, with others, taught the Way of Life which has brought China to the turning of the road, and will yet bring her to a fuller acceptance of Christ.

Foreigners were far from welcome when Richard reached China. The opium trade had compromised and lowered us in the eyes of the Chinese. Three times had we gone to war, and from these we had forced treaties and concessions all alike distasteful to the Chinese. Even the right to live in the interior and to acquire land was of doubtful authenticity. It looked as if the " foreign devil " was seeking ways for aggression ; and if the missionary was not aligned with these purposes, he was still a foreigner, and so was regarded with suspicion and his movements met with antagonism.

The whole country was in a dangerous condition. Banditry and famine were perilous factors. Prior to the arrival of Richard, the great T'ai P'ing rebellion had torn the country, and spread ruin and devastation throughout vast areas. The leader of the rebellion professed himself a Christian, and for fourteen years waged a political war with a religious fanaticism, at the cost of twenty million Chinese lives !

Consequently, the Christian religion was misinterpreted, abhorred by those in " authority," and eschewed by the base and ignorant. One can easily understand why there should be widespread suspicion, unreasoning opposition, manifold difficulties and imminent dangers, and how everywhere restrictions were raised against the missionaries.

THESE and other problems, Richard and his contemporaries met with courage and devotion. At first, he dressed in foreign clothes, and when he found this was a barrier, he adopted Chinese dress. The effect was instantaneous : " Ah ! he looks like a man now ! " And again, when the Emperor died and the whole nation went into mourning, Richard mourned with the rest, and remained unshaven for the three years prescribed by the " rites ! "

He sensed that the greatest difficulty with which missionaries were confronted was the hostility of the mind, and so he prepared himself to obtain a deep understanding of the Chinese modes of thought. Laboriously he gave himself, in consort with like-minded contemporaries, to breach this citadel—to capture the thinking life of China. Science, literature, history and biography were made the handmaids of the Gospel, and China to-day sees the scope of his vision, the measure of his statesmanship, and is reaping the harvest of his prayers.

THE MAN I KNEW

By NELSON BITTON

Mr. Bitton was closely associated with the work of the Christian Literature Society in Shanghai until his return to England. From 1911 to 1935 he was Home Secretary of the London Missionary Society. He is now minister of St. Ives Free Church, Huntingdonshire.

IN 1897 I landed in Shanghai for missionary service in that city and district. Among other introductions I carried was one to Dr. Timothy Richard. At that time, when the Reform Movement under the young and enlightened Emperor Kwang Hsü was at its peak, Li Ti-mo-tai was the best known of all missionaries in China and, with the exception of Sir Ribert Hart, possibly the best known foreigner in the land. As the friend and adviser of the leading Chinese reformers, his influence had given to the Christian faith a position in China which a few years before seemed quite impossible. Of course I wondered what this great man would be like. Too big and important to give any attention to a young and unknown missionary apprentice? Possibly so.

All such fears were speedily dispelled. He looked me up, not I he, with an invitation to a meal and an evening chat. His kindly, wrinkled face with its smile and its twinkling eyes was in itself an invitation to open heart and mind. Solidity was there, too, both in body and judgment. His winter garb—I met him in December—a fur-lined Nansen cap and heavy fur-lined coat, was striking in the rather sophisticated Shanghai foreign community. He had learned, however, to pay tribute to fashion sufficiently to wear evening clothes where needful, although his black tie had an incurable habit of coming to rest under his left ear. That, of course, was just an eccentricity of greatness!

I have never forgotten that first evening. It was the beginning of a friendship that lasted until Dr. Richard's death. Without affectation and with utter simplicity he would recount incidents, meetings, accomplishments, as well as passing defects and disappointments, that carried to the very boundaries of Romance. Wise advice to a young missionary was enshrined in anecdotal experience. When followed in a city by a too curious crowd that looked like getting out of hand, he quietly turned into the largest shop in the street and asked for the proprietor.

TIMOTHY RICHARD IN C.L.S. LIBRARY AT SHANGHAI

The result was, said he, that "Not I, but the shopkeeper had to send to the *Yamen* for police protection." He *knew* the Chinese as few foreigners have done.

HE had tried so many methods of approach to the mind of the Chinese—preaching, teaching, healing, famine relief, literature—that his own mind was an active and exemplary compendium of experiences. Though not the founder of the "Society for the diffusion of Christian knowledge," yet in his greatest days he *was* that Society. To many of the *literati* of China the man who had stirred them by his free and effective translation of Mackenzie's *History of the Nineteenth Century* was wisdom incarnate. To see him handling Chinese scholars was an education in deportment, tact and Christian kindliness.

He belonged to the select company of Christian seers. His thought was ever moving forward. History will tell how fifty years ago he offered a prize to any Chinese who would help him solve the problem of flight! His anticipation of plans for world peace and the setting forth forty years ago of a projected "League of Princes" may well be recalled at this time. As a young man he dreamed dreams and in age he held the vision still, for the Spirit of the Lord was upon him.

In English speech Timothy Richard was diffident and hesitating but, when the great occasion came, in the Chinese tongue he was a transfigured man. Quotation (Chinese, of course), simile and vision flowed from his lips. Yet he was one of the humblest men ever to preach (as he most certainly did) the Christian Gospel to China. He never exalted himself, and his judgment of others was always marked by a great Christian charity.

All this I recall, together with those evenings of delight I so often spent in the family circle where, with his bevy of brilliant daughters, he made his friends welcome and shared with them his incomparable gifts of heart and mind and soul.

THE WORK HE DID, AND THE LEGACY HE LEFT

By H. R. WILLIAMSON, M.A., B.D., D.Lit.
(China 1908–1939)

TIMOTHY RICHARD worked in China from 1870 to 1915, a period during which the Chinese nation was completely transformed. To this stupendous change he made a distinctive contribution of which only the barest outline can here be given.

It was due to Richard's courage and initiative that the B.M.S. in China became, and has since remained, an "inland" Mission. In 1875 he left Chefoo and the shelter and shadow of consul and gunboat and, trusting solely in the spiritual armour of Ephesians vi. ventured into the "inhospitable" interior, characterised by official hostility and popular ignorance and prejudice, to found our first inland station at Tsingchowfu, where in a short space of three years he succeeded in founding a Church of 700 members and over 1,000 catechumens, distributed in many villages.

Richard was a profound believer in and exponent of "applied Christianity." This led to his engaging prominently in relief work during the great famine of 1876–1879 in both Shantung and Shansi, and to the establishment of B.M.S. work in the latter province. Further, it was in response to an appeal from members of the Church founded by him in Shantung and who had migrated to Shensi that our work in that province was begun in 1891.

It is, however, as missionary statesman and strategist that Richard is best known. He understood Chinese psychology, and, in particular, the force of the proverb, "The people take their cue from their leaders." Probably no one has done more than he to influence the "intelligentsia" of China towards a favourable attitude to the Christian Gospel.

By scientific lectures designed to demonstrate the activity of God in the natural

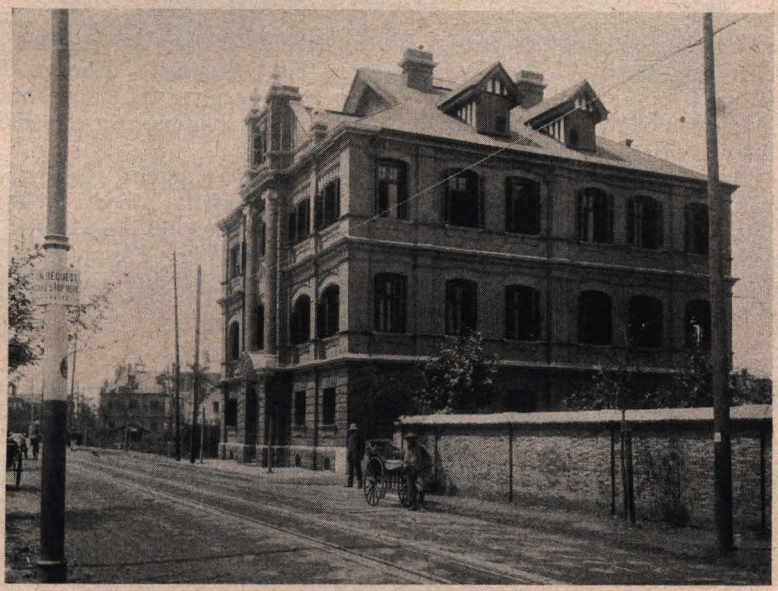
order, he appealed strongly to great numbers of the thoughtful and influential classes in Shansi, and thereby inaugurated a new method of evangelical approach which has been widely adopted by others with outstanding success.

EARLY on he perceived the strategic value of higher education under Christian auspices. In 1889 he proposed the founding of a Christian College in Shantung. It was on his suggestion that the Shansi University, one of the first of its kind to be founded in China, was established with Boxer indemnity funds, and that its Western department was placed under Christian control for a period of ten years.

By this means, Richard hoped that the future rulers of China would be enlightened as to the social and civilising value of Christianity and that Christian leaders of first-class education and ability might be secured for the Church and nation. As a result of this experiment, not only was the Chinese Government stimulated to establish a university of Western learning in each province, but the Christian university movement received fresh impetus (there are now thirteen such with nine thousand students enrolled).

The emergence of the Chinese Christian leadership of to-day—one of the most significant facts in modern history, owes much to his educational policy.

RICHARD believed that " literature with a living message was one of the most powerful agencies for influencing mankind." He made great use of the " written word " as a special medium of Christian propaganda amongst students and officials. For some time he edited a newspaper in Tientsin to show the influence of Christianity on world civilisation. From 1891 to 1915, the period in which he accomplished the greatest work in his life, he was Director of the Christian Literature Society for China, the influence of whose publications was indeed tremendous. One of his own translations, Mackenzie's *History of the Nineteenth Century*, was pirated in six editions, and over one million copies were sold. Officials interested in political and social reforms bought them up avidly. The Emperor himself ordered the purchase of every publication of the C.L.S. Unfortunately the reactionary policy of the Empress-Dowager's party intervened, and only two would-be reformers escaped the executioner's axe, one of whom was Liang Chi Chao who, during a visit to England in 1918, paid a striking tribute to Richard's



CHRISTIAN LITERATURE SOCIETY'S HEADQUARTERS, SHANGHAI

influence, setting aside all other engagements in order to visit him because " he had rendered invaluable service to the Reform movement."

The modern emphasis on Christian literature as an aid to evangelism, Church building, general enlightenment and social progress, is striking tribute to the work of this great Baptist pioneer in this particular realm.

THROUGHOUT his life, Richard was a " centre " of religious and racial understanding. In regard to his attitude to other religions, Dr. McGillivray says, " The catholicity of his spirit startled often the most liberal-minded." He read widely in religious literature of all creeds, translated Buddhist classics, and sought every opportunity of conference with Mahommedan Mullahs, Buddhist and Taoist priests, and Confucian scholars. His devout, enquiring and humble spirit, his friendliness, his desire to seek and his readiness to acknowledge Truth wherever it was to be found presented him with unique opportunities for preaching Christ to those of other faiths.

He was working for the organisation of a World League of Religions just before his death. But this also must be said . . . he never compromised on the uniqueness and finality of the revelation in Christ.

As an interpreter between East and West, he was outstanding. He was one of the earliest known advocates of the modern League of Nations.

He has left a legacy rich and fruitful, a legacy of devotion to Christ and the Chinese people, a legacy of the missionary spirit, principles and methods which has placed the whole Christian world in his debt. Dr. Arthur Smith wrote to him on his seventieth birthday : " Many others will build on the foundation of your strenuous labours." The modern missionary enterprise in China bears many and striking evidences of the fulfilment of this prophecy.

A Chinese student now studying in England recently asked : " Why don't missionary societies nowadays send to China men like Timothy Richard ? " What greater tribute can we pay him than that ?

TIMOTHY RICHARD PUBLICATIONS

THE new literature issued in connection with the Timothy Richard Centenary Celebrations is announced on page 56. Here we give particulars of the respective authors.

A Maker of Modern China

Rev. A. J. GARNIER was a missionary in China from 1906 to 1939. For the first twenty years he engaged in educational and evangelistic work in Shansi and Shantung, and joined the staff of the Christian Literature Society for China in 1926. He has thus had rare opportunities of appraising the work and worth of Timothy Richard and, in particular, his influence on Chinese life and thought.

Timothy Richard

Rev. E. W. PRICE EVANS, M.A., was trained at Aberystwyth and Mansfield College, Oxford. Most of his ministry of twenty-seven years has been spent at Pontypool. He was first elected a member of the B.M.S. General Committee in 1929, and has taken an active and acute part in its deliberations. His scholarly and ordered mind and his deep missionary interest have found ample expression in this new biography.

Far Into China

Miss WINIFRED WARR served for twenty years in our Young People's Department, and has recently taken up work as editor of the junior publications of the United Council for Missionary Education. She is widely known as a worker and writer for children and their leaders. Her *Practical Books* are popular in Church and Educational circles.

Timothy Richard of China : A Pageant

Miss BRENDA W. HOLLOWAY'S manuscript was unanimously awarded the prize in the recent Pageant Competition, largely on the ground that it is the best suited for presentation in our churches, where resources may be somewhat limited. Miss Holloway is one of the many ardent younger friends of the B.M.S.

Outline Programmes

Dr. WILLIAMSON, now B.M.S. Foreign Secretary, first went to China in 1908. He was attached successively to the missions in Shansi and Shantung and was for several years Field Secretary until his call to home headquarters in 1939. Few men know China as well as he does, or have so high a standing among Chinese and foreigners alike.

The Man Who Could Not Be Denied

This booklet was first published more than twenty years ago, and no one can recall who wrote it. But it is a fine effort and tells in brief and graphic style Timothy Richard's life story. Dr. Richard wrote *Conversion by the Million*. This booklet should circulate by the thousand.

SIANFU: HOSPITAL STAFF WITH DR. H. G. STOCKLEY, NURSE F. S. MAJOR AND CHINESE COLLEAGUES

LATEST NEWS FROM SHENSI

WE held a three-days' devotional missionary conference recently. Mr. Elder led us in the study of *Revelation*, Miss Wheatley spoke on Temple Gairdner of Cairo, and Mr. Mudd on Carey, while I led the closing communion service.

* * * *

Before Christmas another alarm meant packed suit-cases, and when I went to the country, I left everything ready for evacuation in case I could not get back to the house. It is not easy to concentrate in present conditions, but a month's training class for lay preachers kept Mr. Bell and me busy in the autumn, and we were grateful for a quiet Christmas.

* * * *

This is New Year, and the usual lanterns and cakes are everywhere. Exchange being high, we are able to buy all the food we need, and the Lady Cripps Fund has helped some of our Chinese friends.

* * * *

American airmen have been attending the Sunday evening services in Sianfu and have expressed appreciation of the help received. We have had them to " tea and cakes " afterwards. When they left the city, they showered gifts of soap, powder, biscuits and sweets on their Baptist hosts.

* * * *

The Church in Sianfu is aiming to collect a million dollars to repair the badly damaged roof of the church building in the East Suburb. The members in the latter place have been much helped by Miss Ch'en, the elderly sister of the American Board of Missions School Principal.

Miss Williamson's departure leaves only Miss Bell for the large schools which are so full of work and evangelistic opportunities.

DOROTHY J. CURTIS

* * * *

Shensi Missionaries

A CABLEGRAM dated April 6th stated that Dr. Margaret Jenkins, Miss Major, Rev. J. Mudd, Dr. Stephen Henderson Smith and Miss Wheatley had left Sianfu by aeroplane for Kunming with a view to proceeding to India.

Miss Curtis, Miss Jean Bell, Mrs. Madge and the Rev. and Mrs. A. C. Elder had left the same day for Chengtu to await events in the hope of returning to Sianfu later.

The Revs. W. C. Bell, E. G. T. Madge and F. S. Russell were remaining in Sianfu as long as possible.

It is assumed that these moves have been caused by the threat of a Japanese invasion of Shensi Province.

Christmas Music in Chungking

YOU would have been much impressed by the Christmas music we had in Chungking when the biggest hall in the city holding 1,200 people was filled and many were turned away. A combined Chinese choir of 200 voices sang choruses from *Messiah* and Christmas music under the direction of Dr. Chen Ren-Bing. The singing was spirited and most impressive, the best we have had so far here. It took place on the Sunday afternoon before Christmas and there were prayers for China and a reading and short address. A leader in this Movement for singing is Mr. Henry Lin, in charge of the Printing Department of the Central Trust, the main Government Printing Agency. He printed some of the music used at Christmas.

RONALD REES

THROUGH THE PRINTED PAGE

By PERCY KNIGHT

Mr. Knight, who joined the missionary staff in India in 1906, was superintendent of the Calcutta Mission Press from 1925 to 1941. Here he tells something of the story of this notable enterprise.

CALCUTTA PRESS INTERIOR

THE story of Carey's great work in translating the Scriptures into Indian tongues is well-known. Joshua Marshman's journalistic achievements are less familiar. The first worth-while newspapers in any Indian language were printed and published at Serampore in 1818. To these were added in the same year, the *Friend of India* in English. This ran until it was incorporated in 1897 with *The Statesman*, the greatest of India's eastern dailies. These, together with his great part in the translation of the Bible into Chinese, were due to the initiative and toil of Marshman.

Ward, the third of the trio, was a skilled printer as well as a soul-winner. Carey's translations needed to be printed at a time when printing was almost an unknown art in India. One hundred and forty-five years ago printing in India was not the simple proposition it is to-day. Type faces had to be designed, the strange characters engraved on steel punches, matrices made, and type founts cast as preliminaries. A fount of type in an Indian language may carry from 300 to 500 characters. Yet within a few years, founts had been cast in thirty languages and the first moveable types in Chinese had been made. And the great Bible printing enterprise was attempted and accomplished. It has been said that "translators of the Scriptures, like prophets, are raised up of God," and that, besides their linguistic ability, "they need the gift of being able to take infinite pains." The latter remark applies to printers of the Scriptures, for the work requires an accuracy which general printing does not demand. The standard of work in those early publications is astonishing, especially when it is remembered that it was done by Indians newly trained to the task.

The Mission Press in Calcutta inherits the traditions and carries forward the achievements of the Serampore Press founded in 1800. It was part of a plan made by younger missionaries for a settlement in Calcutta on the model of Serampore and was opened in 1818 by W. H. Pearce, who had been trained at the Clarendon Press, Oxford. Pearce had been associated with Ward at Serampore. It will be remembered that the Serampore Press was totally destroyed by fire in 1812,

and that it was rebuilt through the generosity of friends. It continued to function until 1837 when it was amalgamated with the Calcutta Press.

The Calcutta Press has long enjoyed a reputation for the highest standards of equipment, output and efficiency. Work is carried on in more than forty languages, many even in their own distinctive characters being now " set up " by keyboard operation, the type cast and used only once, and then returned to the metal pot for re-casting. Its chief concern is still the printing of Bibles, New Testaments and Gospels in large quantities, for sale by missionaries, preachers and evangelists at a nominal price in bazaars and at religious festivals throughout India.

The Press prints and is the selling agency for the Calcutta Christian Tract and Book Society which, besides the issue of its own publications, publishes all the Christian Literature prepared by the Bengal Christian Council. The Press has been the chief printer of the Royal Asiatic Society since its foundation at the beginning of the nineteenth century. The *Journal* of this Society and hundreds of larger works have passed through the Press and are to be found to-day in all Oriental libraries throughout the world.

The Press is on a business basis. All religious publications are supplied at cost. Profits from commercial and general printing are a source of income to the Society. Last year, for instance, £5,358 was paid into the funds.

Labour in the past has been cheap in India, with an accompanying disregard for the interests of the employees. The Calcutta Press has pioneered in establishing satisfactory labour conditions for its workers. Pensions and provident funds have been established. The latter is on a contributory basis, half being borne by the Press and half by the workers, though contributions from lower grades are met from interest on an invested sum. Employees are entitled to a week's holiday with pay each year and one month's sick leave also with pay. Profits are shared by the men and these make a welcome addition to wages.

It is little wonder that work in the Press is greatly sought after and that workers have a sense of security. All missionaries who have success in their work are faced with the problem of finding employment for young men of the Christian community and the Press has to a limited extent helped in providing openings for such as have the necessary educational qualifications.

Both now and in the future, as in its long past, the Press will exist as a great servant of missionary enterprise in India.

EXTENDING OUR EFFECTIVENESS

By S. G. BROWNE, F.R.C.S., M.R.C.P., M.B., B.S., D.T.M., A.K.C.

Through the training of native workers, missionaries multiply the reach of their witness. Dr. Browne deals with an outstanding example of this in Christian medical service.

MOST of the readers of these pages know that we have at Yakusu a Training School where " sons of cannibals " and others are given a five-years' course in matters medical and spiritual. When qualified, these men are sent out as medical evangelists, to bring the benefits of modern medicine and the Good News of Christ to the sick Congolese. A few of them remain in the employ of the Yakusu Medical Service, but most are directed to jobs under the Government or with Companies engaged in developing the mineral and agricultural resources of the Congo. We appreciate the privilege of training these Christian lads, and of sending them forth with our blessing and our prayers, as educated and trained Christian laymen, who will witness by hand and by lip to the Gospel of our Lord.

Of recent years, there has been such a demand for these men that we already have requests for as many as we can train for several years to come. This is not really surprising, for the *Infirmier* (as he is called) represents the only adequate answer to the problem of the medical treatment of a primitive people scattered sparsely over such a land as Congo ; furthermore, we believe that if the *Infirmier* is a Christian and an evangelist

at heart, then his influence for good and for God will be as widespread as it is effective. We have at Yakusu one of the only two Government-recognized Schools for the training of these *Infirmiers*; the other is at Sona Bata, and is run by our friends, the American Baptists.

The medical evangelists, both in the scattered rural dispensaries in the area supervised directly by the Yakusu doctors and those far beyond, have time and again proved their worth. They are known for their professional skill and for their integrity of character—a happy combination, rare apart from Mission-trained men.

Of late, we have been especially gratified to observe that the majority of these medical evangelists are maintaining their Christian life and witness. Of course, they have their difficulties, and they have their temptations—and sometimes they fail. As we keep in touch with them all, however, we learn that their dual witness is being owned and blessed of God, to the relief of suffering and to the building up of the Church of Christ in Congo.

THE day I left Léopoldville for furlough, I was told that the finest and most dependable medical assistant among the Congo troops in Burma, was one of our " old boys." The spontaneous tribute paid to him by the highest medical authority in Congo greatly cheered me, and made me realise afresh that those in high places appreciate medical skill when allied to integrity of character and Christlike helpfulness.

Another of our *alumni* returned to Yakusu just in time to give the Christmas message in the Church. His name is Bobe, which means " sin " or " evil," but he has long since " lived down " this unhappy cognomen. In Africa and in the Middle East, he has been earning an enviable reputation as medical assistant and Christian evangelist. When I heard that he had given the Christmas message at Yakusu, describing the sacred places in the Holy Land he had actually seen, where the Prince of Peace had been born and where He had worked, my mind went back in thankfulness to the day when I had seen this same *Infirmier*—far from Yakusu, and seeing a missionary perhaps only once in a couple of years—following in the footsteps of the Great Physician, Who said, " Preach the word ; heal the sick."

From a distant part of Congo, five days' lorry-journey from Yakusu, comes news of another man, the first member of the Bambole tribe to be trained as a medical evangelist. With real professional pride, he writes of the diminishing incidence of tropical ulcer in his district, thanks to his ministrations, and goes on to mention his joy at being linked up with the Church of Christ and serving his Lord in that far-off sphere.

Another letter arrived recently from an " old boy " who was sent to a district scarcely pacified as yet, where old-time heathenism still holds sway. By his daily life and work, helped in great measure by his wife—a Yakusu-trained teacher and mid-wife—he is winning his way among those savage folk, and winning also a way for the Gospel of the Master he serves. A group of enquirers now gathers in his house week by week.

SPACE will not permit more than a passing reference to the evangelistic and medical activities of those men from other Missions who are now flocking to Yakusu in increasing numbers for their medical training. We feel that this is a real contribution not only to the relief of suffering outside our own B.M.S. area, but also to inter-Mission co-operation and the establishing of the Church of Christ in Congo.

In conclusion, I may pass on an unsolicited commentary on the work of another Yakusu " old boy," now serving in a Government dispensary. The Medical Officer responsible for his dispensary told me that in the course of an inspection he had expressed surprise at seeing neat bandages on all the bed-patients, for he knew that war-time stocks of bandages had been sadly depleted and that no new bandages had been issued. " I couldn't bear to see these people with their ulcers unbandaged," replied Dawidi Lofoli, " so I took the sheets from my own bed, sterilised them, and made them into bandages." Such a spirit of Christlike helpfulness, especially when reinforced by the witness of the spoken word, is bringing many to realise the infinite concern of God for the least of His suffering and sinful creatures.

THE COLOUR BAR AND RACE

Policy of British Missionary Societies

The following Statement of Views and Policy on the subject of the Colour Bar and Racial Discrimination in Dependent Territories is issued by the Conference of Missionary Societies in Great Britain and Ireland. The Executive Committee of the British Council of Churches associates itself with this Statement.

I

THE Conference of Missionary Societies in Great Britain and Ireland is deeply thankful for the repeated affirmation of responsible statesmen of the United Nations that there must be full freedom of opportunity for all the peoples of the world, without discrimination on racial grounds. It affirms that the prevention of the spread of such discrimination and the speedy elimination of it where it exists are obligations, not only of common justice, but also of the Christian Faith, which holds that mankind is made in the image of God and that all men, whether coloured or white, are of equal worth in the sight of God.

II

The Conference, therefore, urges that the British people, who through Parliament are ultimately responsible for the administration of British colonies overseas, should not tolerate in those colonies any artificial barriers to the progress and prosperity of the native inhabitants, and should support all Government efforts to remove them. According to clear evidence briefly summarised in the book *Colour Conflict* (Edinburgh House Press), such barriers at present exist. In Northern Rhodesia a colour bar, maintained by the White Trade Unions, prevents the employment of Africans on the railways or in the mines on other than low-paid unskilled work. A similar colour bar more extensive in scope, particularly in the municipal areas, is firmly established in Southern Rhodesia which, though otherwise in effect an independent Dominion, still requires the formal sanction of the Crown for legislation affecting native interests. The exclusion of Africans in Southern Rhodesia and Kenya from large areas of their own country, and the hardship occasioned by the Pass Laws, are further examples of discrimination which are bound to be attributed to racial prejudice.

PRESENT DAY CHINESE STUDENTS

III

The Conference is well aware that great benefits have been brought to the native peoples through British rule, settlement and commerce, and that much further progress is being planned. It is confident that the people of this country, when alive to the facts, will demand fair play for every man whatever his colour, by which policy alone the spirit of true partnership in colonial affairs can develop. It would view with grave misgiving any changes in the existing political status of African territories at present under British control which would impair or limit in any way the power of the British Government to give the fullest effect to this policy, or subject the native population to policies based on different principles. Any such abdication of responsibility by the British people would seem to be a breach of trust.

IV

The Conference strongly endorses the following words from a statement of the Episcopal Synod of the Church of the Province of South Africa, which though referring in the first place to the Union, have wider application. "We affirm that the effect of Colour Prejudice is cruel, wasteful and dangerous; cruel, for it deprives those who are its victims of the opportunity of making full use of their capacities and talents, and so causes frustration and despair; wasteful, for it deprives the community of the sklll of many which would otherwise be used for the benefit of all; dangerous, for unjust treatment meted out by one section of the community to another creates fierce and ever-increasing resentment, with results that no one can foresee."

BOOK NOTICES

The Missionary Message of the Old Testament. H. H. Rowley. Cloth, 5s. (by post 5s. 4d.). Carey Press.

UNDER this title Dr. H. H. Rowley has published the four lectures which he gave to the B.M.S. Summer School at Cambridge in 1944. No man living is better qualified than Professor Rowley to handle such a subject, for he combines the highest scholarship in the country with some years of actual experience in the mission field. He starts, very properly, with Moses, sketches the adumbrations of universalism to be found in many of the Prophets and Psalms, devotes a chapter to "Deutero-Isaiah," and concludes with a study of the indications, few but significant, of an Israelite consciousness of a world mission. Detailed comment is here impossible; suffice it to say that the whole is marked by sound exegesis, sober judgment, and a real passion for the Kingdom of God as revealed in Christ.

T. H. ROBINSON

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The Story of the Year

IN recent years the story of the year's work in popular form has proved a "best seller." An equal welcome is predicted for the latest report just issued which records the doings of our missionaries during the past year. Its title, *Breaking Down Barriers*, indicates the angle from which the work is reviewed. The prologue sets the work against the background of world events. Each field is then passed in review and striking successes and incidents are told in the setting of serious obstacles and handicaps. The tale of activities at home, a vivid epilogue and the Treasurers' Cash Statement complete the story. As in previous reports the seven full page illustrations are among the best features of a worthy presentation of our far-flung and varied work. Every friend of the Society should have a copy of this encouraging survey.

Breaking Down Barriers. 1s. (by post 1s. 2d.). Carey Press.

* * * *

The Fellowship of Believers. E. A. PAYNE. 3s. 6d. Kingsgate Press.

THIS useful and documented examination of Baptist church origins, constitution and practice will be welcomed by all who are concerned for our future as a denomination. It should arouse a desire to put our house in order so that our distinctive principles may become more clearly recognised and understood, and the way prepared for a more effective witness to other denominations and to mankind in general.

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Personal Prayers. DONALD DRON. 24 pp. paper cover, 9d. (by post 10d.). Carwall Publications, Ltd.

THESE prayers, by a former B.M.S. missionary, will aid daily devotion.

* * * *

Daughters of the Islands. EVELYN A. DOWNS. 7s. 6d. Livingstone Press.

THIS book with its many illustrations, some of them in colour, is the story of an enterprise in the South Seas which conveys the basic purpose of missionary education which has transformed the lives of hundreds of girls and prepared the way for a new order of society. It makes an admirable gift book.

A Story of Timothy Richard

"ONCE he (Timothy Richard) was guest of Dr. Richard Glover in Bristol, and suddenly, seeing the extra preparations that were being made, it dawned upon him that it was Christmas Eve. He had been so long away from England that he had forgotten English customs, and when everybody else was making offerings, he had not provided himself even with a Christmas card. So though it was late, he went out to see what he could find, and in the morning presented his host with a little map of Mercator's projection, underneath which he had written, 'The field is the world. Timothy Richard.' That map was treasured for years in the house, and in 1924 it was given to the Baptist Missionary Society by Dr. T. R. Glover and is to be seen at the Society's headquarters in London. It was because he wanted the whole world for Christ that he was always seeking to lead the leaders of the world to the feet of his Master."—From *The Man who could not be denied.*

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Work among outcastes and low caste peoples in *West Orissa.* Following great ingatherings of converts, the Church must be built up in the faith and the work developed on all sides. Pray for the *Central Church Council and Indian workers.*

Second Week.—We turn to *Congo* and pray for *San Salvador* and *Bembe* in Portuguese territory. War effects, political conditions, and shortness of staff hinder the work; and missionaries, Congo workers and the Church need the reinforcement of our prayers.

Third Week.—*Kibokolo* (Portuguese Congo) centre of an area of a virile and difficult people, where after a long delayed start, the work has greatly expanded. Reference to an article in the April *Missionary Herald* is commended.

Fourth Week.—The United Training Institute at Kimpese is a reminder of the need for equipping Congo Church leaders for their task, and of our fruitful association with other missionary societies, in particular the American Baptist Foreign Mission and the Swedish Lutheran Mission.

Ordination of Congo Pastor

P. J. NZAKIMWENA has been ordained as the first African pastor in the Wathen district. He is the son of the senior deacon. After serving as a village teacher he took the three years' course for pastors at Kimpese. This was followed by another two years there. He was then appointed pastor and supervisor of villages grouped round four communion centres. Here he served with such devotion that the missionary staff felt able to accept him as a candidate for ordination. Five missionaries and a pastor of the Swedish Mission conducted the ordination service and commended him to God for the service of Christ and His church in Africa.

THE EDITOR'S NOTE BOOK

The Vice-Chairman

AT the Annual Members' Meeting in Bloomsbury Central Church on May 1st, the Rev. E. Murray Page, B.A., B.D., was elected Vice-Chairman of the Society. Mr. Page was trained at Regent's Park College and served for two years as Secretary to the Theological College Department of the Student Christian Movement. Prevented on medical grounds from missionary service in India, he entered the Home ministry. He has held pastorates at Blenheim, Leeds; College Street, Northampton; North Finchley; and Amersham-on-the-Hill. First elected to the General Committee in 1915, he has rendered faithful service both in the Council Chamber and as an advocate in the churches. He will succeed to the chairmanship next year.

Hilda Bradley

MISS BRADLEY, who died recently, was a member of the B.M.S. India staff from 1920–1925. From Palwal hospital she went to serve with the National Missionary Society of India and the Lady Hardinge Hospital, Delhi. Returning in impaired health in 1937, she held appointments in Norwich. Thanksgiving for her life is mingled with sympathy for the members of her family who also have rendered notable service to the B.M.S.

* * * *

Arthur Edward Summers

MR. SUMMERS began his missionary career in India with the Australian Baptist Missionary Society in 1887. He then acted as secretary of the Society for the Protection of Children, and joined the B.M.S. staff in 1907. Until his retirement in 1926, he laboured with devotion in Bengal. He died in Australia on March 12th, in his 80th year.

REV. E. MURRAY PAGE

* * * *

Mrs. T. W. Allen

INFORMATION has been received from the Foreign Office that Mrs. T. W. Allen of our China Mission and her three children, Margaret, Elizabeth and Philip, who have been interned in Manila since the Japanese occupation, are safe. This news will be welcome to their many friends. Mr. Allen in still interned in Shanghai.

* * * *

Broadcasts to Africa.

RETIRED missionaries still serve the Society. Several have been called on to conduct broadcast services to overseas audiences. Among these is the Rev. R. L. Jennings whose theme for a service to West Africa on March 20th, was *Christ's Message to His followers*. He conducted another service on April 3rd.

* * * *

Missionaries as Colporteurs

MISSIONARIES on deputation work serve the Society by taking parcels of books for sale to friends in the churches. Pride of place here must be given to the Rev. J. S. Harris who has sold large numbers of books and booklets. In each copy sold, Mr. Harris inscribes a message in Chinese. This has involved the writing of 19,120 Chinese characters!

CONGO NOTES

Thysville

THROUGH shortage in missionary staff, school work has been in charge of Disengomoka of Wathen, one of our finest trained African Christian leaders. He is doing first-class work among the 550 children and their teachers.

* * * *

Signs of Life

CHURCHES in the Thysville area are at a low spiritual level. Encouragement was, however, received lately, when Sunday school teachers asked why the power of the Holy Spirit was not given to-day as it was in the time of the Early Church. This led to a study of the gift of the Spirit from which two important points emerged. 1. The extreme joy the Early Church experienced by discovering Jesus as Lord and Saviour. 2. The bond of fellowship in the Church was something real and vital. We shall keep these points in the forefront of the future witness of missionaries and church leaders here.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund:—A Village Bootmaker, £6; A. I. D., £1; H. A. L., Blaenavon, £2; Inasmuch, £3; N. H. D. N., £4.

New Headquarters:—M. R. W., 10s.; Anonymous £2 2s.

Widows and Orphans:—E. E. T., £1.

Jamaica Relief:—Anonymous, 3s. 6d.

LEGACIES

The following Legacies have been received in recent months:

		£	s.	d.
1945				
Feb. 16	Mr. H. J. Hunt	919	5	9
19	Rev. E. Fillingham	6	0	0
23	Mr. J. H. Wale	500	0	0
Mar. 10	Mrs. C. Jones	116	1	7
14	Mrs. F. Reed	40	17	6
30	Miss D. Arnold	7	3	2
30	Rev. J. Went	7	10	0
30	Miss M. M. Willis	45	0	0
30	Miss M. M. Willis (*Medical*)	45	0	0
30	Miss B. J. Oliver	6	11	8
30	Mr. F. C. Allis	4	0	7
30	Mr. J. Harries	2	0	0
30	Mrs. M. A. White	34	15	1
30	Mr. F. M. Murray	12	3	10
30	Mr. F. M. Murray (*Women*)	12	3	10
30	Miss M. A. M. Hunter	51	8	10
30	Mr. J. O. Butterfield	20	2	4
April 4	Mr. W. J. Cummings	16	16	6

Arrivals

1st April, Rev. and Mrs. W. H. Ennals, from Yakusu.

5th April, Rev. H. D. Northfield, from Dacca.

14th April, Dr. G. H. C. Angus, from Serampore; Miss I. M. Good, from Lungleh; and Dr. Dorothy Medway and Miss H. E. Smith, from Palwal.

15th April, Rev. and Mrs. A. A. Lambourne, from Bembe and Rev. and Mrs. C. J. Parsons, from San Salvador.

Marriages

24th March, at Lower Circular Road Church, Calcutta, Rev. D. F. Hudson, of Serampore, to Miss Miriam Shaw, of Halifax.

24th April, in Calcutta, Dr. S. L. Henderson Smith, of Sianfu to Miss D. M. Morris, of Bratton.

TIMOTHY RICHARD
CENTENARY PUBLICATIONS

A MAKER OF MODERN CHINA: A. J. GARNIER. The story of China's awakening and the part Timothy Richard played in its achievement. Illustrated. Cloth bound, with picture jacket. "*Well written by a man who knows his subject: it ought to prove of real value.*" 5s. (by post 5s. 4d.).

TIMOTHY RICHARD: A Narrative of Christian Enterprise and Statesmanship in China: E. W. PRICE EVANS, M.A. Illustrated. Cloth bound, with picture jacket. "*It should give this generation some idea of a man who was undoubtedly one of our greatest missionaries.*" 6s. (by post 6s. 4d.). *Ready this summer.*

THE MAN WHO COULD NOT BE DENIED: A short and graphic account of Timothy Richard's life and work: especially for young people. Coloured picture cover, 4d. 50 copies 14s. 6d. 100 copies 25s. (postage extra).

FAR INTO CHINA: WINIFRED WARR. An illustrated handbook for leaders of youth and children's organisations, to show how, through the story of Timothy Richard, China has come to take its place in the World Church. Illustrated. 1s. 0d. (by post 1s. 2d.).

TIMOTHY RICHARD OF CHINA A Pageant: BRENDA W. HOLLOWAY. Awarded first place in the recent competition. Prepared with the "average" church in mind. 1s. 0d. (by post 1s. 2d.).

OUTLINE STUDIES FOR GROUP DISCUSSION (title to be chosen): H. R. WILLIAMSON, M.A., B.D., D.Lit. For use in youth and other groups. 6d. (by post 7d.). *Ready this summer.*

BREAKING DOWN BARRIERS

The new Popular Story of the Society's work during the past year. By the EDITOR. With seven fine full-page illustrations. 1s. (by post 1s. 2d.). "*Worthy to take its place in an excellent series.*"

OTHER RECENT AND FORTHCOMING BOOKS

SOUTH-EAST FROM SERAMPORE: E. A. PAYNE. Vivid chapters on a forgotten story of heroic missionary enterprise. Cloth. Illustrated jacket. 5s. (by post 5s. 4d.). "*This volume will certainly claim your attention.*"

THE MISSIONARY MESSAGE OF THE OLD TESTAMENT: H. H. ROWLEY. An authoritative work with much new material Cloth 5s. (by post 5s. 4d.).

SERMONS ON THE CHRISTIAN WAY: H. L. HEMMENS. Cloth 5s. (by post 5s. 4d.). "*Evangelical preaching at its best—Biblical, sensitive, and timeless in its application of truth.*" *Ready this summer.*

Two New Titles in the Furnival Library:

FOLLOW MY LEADER: F. PEACE. Talks to boys and girls, especially to young disciples. 1s. 6d. (by post 1s. 8d.).

HOLIDAYS AND HOLY DAYS: WILLIAM THOMAS. Talks to boys and girls on the Christian festivals and their meaning. 1s. 6d. (by post 1s. 8d.).

CAREY PRESS, 95, Gloucester Place, London, W.1

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THE 1792 1945

MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

REJOICING AND REALISATION

BRETON WOMAN IN COSTUME (See page 58)

OUR song of thanksgiving for the end of the war in Europe includes the strain of praise for the generous way in which our churches have supported the B.M.S. throughout the conflict. The home income during the war years has increased by some £46,000, and the Celebrations Fund has been raised. The maintenance and growth of the work abroad has been equally encouraging.

The lilt of rejoicing is tempered by the measured tones of realisation that tasks and problems of great magnitude and perplexity lie ahead. They embrace not only our own land; they cover the world. The time they will take and the strength they will demand will far outstrip the exactions of the war years. The same is true of our missionary enterprise. We have to repair the breaches made in our missionary ranks and in our work. We have to occupy ground that has been lost, to enter areas that are regarded as ours but which we have never possessed, and to seize new openings that challenge our faith.

The need for new missionaries is urgent. Dr. Williamson brought back from Congo a call for many recruits to share in the task of establishing Congo peoples on the rock of faith in Christ. The considered appeal of our India staff for European and Indian reinforcements to extend the ministry of reconciliation in that land will doubtless be confirmed during Dr. Williamson's forthcoming visit there. In due time work in China will open up and recruits will be needed for it. Jamaica, too, calls for more men and women.

We can play our part in directing the right young men and women to this high service. We can give adequate support through sympathetic understanding, sustained prayer and systematic giving. Reconstruction must be measured in global terms. The Gospel which we preach is the one hope of enduring reconstruction.

H. L. H.

EVENTS TO NOTE

TUESDAY, 18th SEPTEMBER.—AUTUMN PUBLIC MEETING, BLOOMSBURY CENTRAL CHURCH.

WEDNESDAY, 10th OCTOBER.—TIMOTHY RICHARD CENTENARY CELEBRATIONS IN THE CHURCHES.

BRITTANY BEACON

By C. HANMER JENKINS

Cut off from contact with the outside world since the German occupation in 1940, our Brittany Mission has been visited by Mr. Jenkins who was missionary there from 1913–1926. He tells a moving story of his experiences.

FOR almost five years we in Britain wondered whether the Beacon Light from our Baptist Mission Stations had been extinguished. Had the occupation of Brittany by the Germans meant the cessation of evangelistic work? Were the Breton staff at their posts, or interned?

It was with a deep joy that I crossed the English Channel once more on a beautiful April day, allowed because I had a double commission to visit France for the Baptist World Alliance, and to visit Brittany for our Society.

Paris seemed almost untouched by war, but prices were abnormally high, and fats were sadly deficient in the daily menu. As soon as it could be arranged, and by the kindness of British and American Army officials, I was able to take the long journey west in comfort. The great train was carrying hundreds of repatriated prisoners, and at the stations willing hands were busy with refreshments for the tired men.

MORLAIX: INTERIOR OF CHAPEL

At long last we were on the viaduct which dwarfs Morlaix, and we noticed where it had been repaired after our bombing. It was the same dear old town with its cobbled streets, but here and there a house was missing or in ruins. Our Church, one of the prettiest in France, was undamaged. Its minister, M. Alfred Somerville, had been at his post throughout almost all the Occupation. He had been taken prisoner for some thirty-six hours but had got free. British, then German, and now American soldiers had worshipped there during the war. The Communion Service had been in use for all three armies.

They were fortunate in Morlaix, for the German Commander had not been too severe. But there were cruel tales of the Gestapo. A young student at the Paris Theological Faculty, a convert of our Mission, who was preparing to become a pastor in Brittany, had been arrested and sent off to Germany as a hostage. We hear that he is safe and awaiting repatriation. Our minister had twice been visited by German agents. Our churches had been searched for brass, but the brass memorial plates had been hidden carefully.

The congregation had doubled since the war, and has made an heroic effort to support the minister, the collections increasing at least six-fold. The rest of the Mission has been financed through loans free of interest offered by French Baptists, through the French Baptist Federation.

The church was nearly full when I preached there on the Sunday morning, and there was a little company of Church Scouts and Guides. When I lectured on Bristol under bombardment, on a pouring wet evening, the church was quite full.

The Sunday was to be a busy one, for after lunch we went by car to two of our outstations, and held services in the afternoon and early evening. Travel by car is not easy in France. But our Morlaix minister is the only Protestant minister in north Finistère, and accordingly he is granted permission to use his car. Special permission was given by the authorities for extra petrol for my visit.

The afternoon service at Lanneanou drew a fair number of people. The widow of the former evangelist lives on the premises. Once German para-troopists

occupied the little chapel for the night, breaking up a pew for firewood. The evening service was held in a private house at the Guilly, where once we had a flourishing day school. At the close, the good friends asked me if they could have a new chapel, suggesting the removal by themselves of a little iron chapel belonging to the Society, some fifteen miles away. They would find the labour and the land. After a meal with real butter, and ersatz coffee, but with real milk, we went back over the hills to Morlaix.

THE next three days were spent in visiting other stations. We saw Brest, a city of the dead, its Protestant Church destroyed, its beautiful harbour full of twisted wreckage. We had a picnic lunch on the hill-side on our way to Kerelcun, which M. Somerville had to abandon during the war. We went through Huelgoat of Summer School memories. We took the long journey to Plougrescant, where our evangelist, M. Omnes had carried on in failing health during the long years. We heard about the joy of the work at Le Diben near Morlaix, where meetings are held in a private house. We were sorry that the work at Roscoff had come to a standstill. We visited the Tremel Mission, where we found the workers much aged, but full of hope and good cheer. They had transferred their Mission to the French Baptist Federation.

The Lights had not gone out. Wisely our minister restricted his work to the places where we had at least some Protestants. Distances were great, and he had only a bicycle, which mercifully had not been taken from him by the Germans. The Morlaix beacon burns brighter than ever before. Conquests have been made for the King. Youth is stepping out in His service. Soon M. Somerville will be joined by M. Feat, who has dedicated his life to Brittany; and in all the little chapels, and in the farmhouses, there will be homely gatherings of our Breton friends, many in their old-world costumes; and the evening meetings over, we shall be able to follow them again as they return home in the dark swinging their oil lanterns in salute. The Brittany beacons have not gone out.

FROM IDOLS TO THE LIVING GOD

By DORA BELL

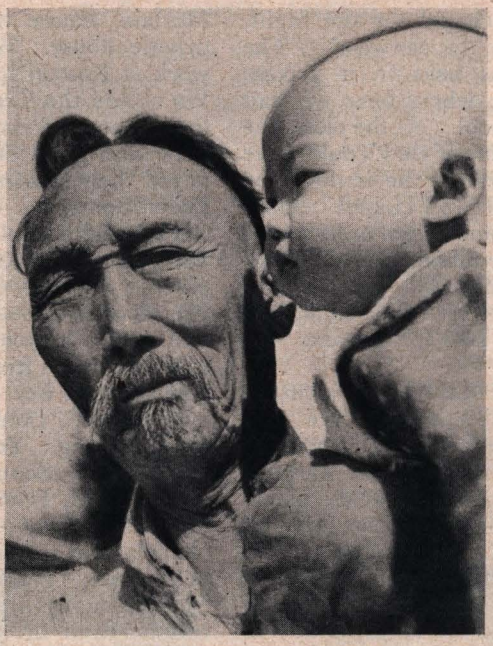
This is an intimate picture of Chinese life and beliefs, and of the new life and faith introduced by the Gospel.

IT is a hot, dry, dusty day in North China—hotter, drier and dustier than usual, for the expected "planting rains" have long delayed their coming. The farmers cannot plant their seed in the hard caked earth, and the wells are getting low. Far off down the road comes a sound of drumming, then a cloud of dust, and presently a procession of peasants passes, each crowned with a willow wreath, and borne high in the centre of the throng is the plaster god from the local temple. We had not seen him taken out for an airing before, but on this occasion he was taken all round the village, shown the parched fields, the withered plants, the empty water courses, the low, muddy wells, and finally he was dumped in the middle of the bed of a dried-up pond and left there for twenty-four hours that he might feel the heat beat down upon his head and see the thirsty countryside, and be prevailed upon to send rain. And there he sat with the gaudy colour-wash peeling off him in flakes, till the hoped for rain came at last in torrents, and he was carried back to the shelter of his temple.

THE Old Temple Fair is held each year in the late springtime, and as we cycled along the field-paths we overtook streams of people going in the same direction. As we drew near the temple, the crowds were thick, and on either hand there were stalls, selling everything you could think of from ploughs to small-toothed combs. All the villagers from the country round were there buying, selling, laughing, talking and bargaining.

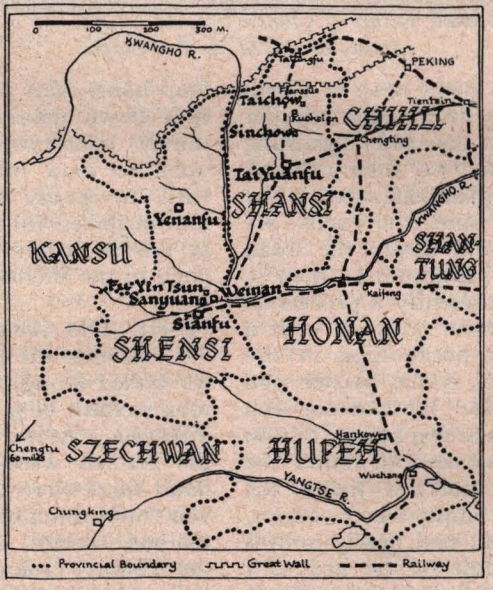
Here and there were beggars wailing and calling out for alms; and professional "bleeders" who cut themselves in front of you to try and force money from you.

We went up the slope and into the temple itself, through the courtyard, and into an ante-room lined on either side with smiling, painted mud attendants of the gilded god in the inner room, who is supposed to grant sons to his suppliants. Here all was quiet, not with the quiet of worship, but with the silence of apathy, for there was no one there. The god has scant attention paid to him by those who come to the fair, their interest is in the merchandise of the stalls.



CHINESE GRANDFATHER AND GRANDSON

In the middle of the busy crowds outside there stands a white tent. We go in. It is full of people sitting down and listening to the Chinese members of our Evangelistic Band who, one after the other, are telling the people about the living God. Some folk sit for a little while and then go out, some sit longer, wanting to hear more, yet others come to ask questions and put down their names as interested. We shall keep in touch with these as they may prove the nucleus of a new church.



B.M.S. CHINA AREAS (*to be kept for reference*)

THE summer day is drawing to a close as a group of Christian church members gather to walk to the pool not far from Gospel Village. They are members of the Summer School now being held and many of them have tramped miles from distant villages in the plain or over the hills. As they go they sing one of the Psalms of Degrees. They have set many of the psalms to music and can readily sing them from memory. The song echoes and re-echoes as we pass through a road sunk deep between two cliffs of high ground, and then we come to a flat grassy little stretch beside the pool where, in the rosy light of the setting sun, we hold our Sunset Meeting. Together we sing, pray and read in an atmosphere of pure worship. "It is just like Jesus and His disciples by the lakeside," said a Chinese friend softly to me, at the close of the service. "I was just thinking the same thing," I replied, as we walked back together, strengthened and inspired by the realisation of our oneness with each other and with God.

LALA : SCHOOLBOY EVANGELIST

By F. J. RAPER, Lushai Hills, India

A Story to read and to relate.

LALA came to us as a young lad from a non-Christian home. He was brought by his father and uncle, and the party made a picturesque group as they entered the Mission compound dressed in their coloured cloths and beads, with their long hair arranged in their usual manner and decorated with combs and pins. I have forgotten what prompted them to come. In any case the father was chief of a village in the lower hills in our district where there were no Christians.

This was an opportunity for which we had been praying and working. The chief wanted his son to come to school that he might learn to read and write, and we were pleased to take him, as he would have a great influence over the village in days to come. So he stayed with us. His father and uncle departed, and promised to bring or send from time to time such contributions as he could manage towards the cost of his son's schooling. The boy was a round-faced lad with a pleasing disposition, and he settled down happily in the hostel. His long hair was arranged in a "bun" on the top of his head, and was held in position by a piece of cloth, pins and other devices. After a brief time he asked if he might cut his hair short like the other boys. This seemed a pity, in one way, but he was learning new habits of cleanliness and hygiene, and found his long hair difficult to manage when he played games. His request indicated that he intended to stay at school, and as it seemed to be a helpful step in his life, I agreed.

A SMILE FROM INDIA

HIS father and friends visited him on occasion, and showed pleasure at his progress. When holidays came, he returned to his village. He could read by now, and he took a few books with him, including the New Testament, *Pilgrim's Progress* and school readers. Of course the villagers gathered round him and wanted him to read to them. Besides doing this, he told them what he had heard in the church services on Sunday and in Sunday School, and about his life in school and hostel. Meanwhile, we wondered whether we should have him back at school at the beginning of the next term. The time for opening arrived, and he did not appear. After a week or two, he turned up to our great joy. He told us that, during three or four days' hard trek across mountain and river to reach school, he had cut his foot badly on a sharp bamboo stump. By the time he was able to walk again the river had risen because the rains had broken, and he was obliged to return to his village and travel another way.

So he continued his schooling year by year, taking back to his village on each holiday new habits and knowledge which he passed on. Other boys wanted to come to school, and a request was made for a teacher to be sent to the village to continue the work the boy had begun. When the pastor went there, he found that some wanted to become Christians, and so a baptismal class was started. Within a year or two the people were meeting regularly for worship, and a church had been founded. When Lala completed his schooling, he was appointed teacher in his own village. He had grown into a fine young Christian with a sense of responsibility. We were all delighted with him, and his own people were enthusiastic about him.

LALA : SCHOOLBOY EVANGELIST

THEN last year, we received news that he had died suddenly. Our sorrow about him and his people was deep. Yet we remembered that it is not the number of years that count in life, but the manner in which they are used. Lala had done more for the people in his own village than most of us can say we have ever done. We pray and hope that the beginnings in that village will grow and that the church there will remain as a lasting memorial to Lala who, humanly speaking, was its real missionary and founder, and that it will be a witness to the power of the Gospel of Jesus Christ to save and establish in newness of life all who receive Him.

EARLY IMPRESSIONS

I

Miss May Clark who recently arrived in Congo writes about her first contacts with the work.

PART of the joy of the journey from the coast was the opportunity it afforded of meeting B.M.S. friends at Kimpese, Leopoldville, Bolobo and Upoto, before finally arriving at Yalemba one morning to see the bank lined with schoolboys and girls, church members from far and near, village folk and, right down on the beach, six missionaries ready to give me a tremendous welcome. The school boys and girls struck up a welcome song and Christmas carols as soon as I set foot on shore. They looked very smart in their white dresses and suits against the background of bright native cloth worn by the other folk further up the bank.

* * * *

THE services next day were an inspiration and proved what we are so inclined to forget, that these Congo Christians will sacrifice time and money and will travel long distances to take part in united gatherings in which their faith will be strengthened and their zeal renewed. After the morning service which about 1,700 attended in the Grenfell Memorial Church and outside it, because there was an overflow of about 500, we went to the beach where 28 converts witnessed to their love for their Master in baptism. As each candidate emerged from the water the sound of the baptismal hymn sung by the boys' school choir floated up from the water's edge while the huge congregation stood on the bank in reverent silence. In the afternoon a Communion Service was held during which these new members and I were received into the church.

* * * *

YALEMBA comprises a boys' school of about 300 : a girls' school of 80, of whom over 40 are compound girls : an infants' school of over 100 : a hospital with 12 beds : a church seating 1,200 : besides carpenters' sheds, brick kiln and other buildings necessary for the maintenance of the station. There is a B.M.S. village where the boys and workmen are housed. The district stretches along the river banks for about 200 miles and there is no other mission at work in this area.

* * * *

I HAVE been here five weeks and am settling down to the routine of life on the station. My work will be mainly among the girls and in the infants' school.

II

Miss Malvina Shields went to Congo last year and was appointed to San Salvador. She tells of an experience in a village while itinerating.

TWO men asked me to tell them a story. With my limited vocabulary that was impossible, either in Portuguese or Ki-Kongo. At first I didn't know what to do, especially as a crowd was quickly gathering round me. So I called Seraphina, our helper, and asked her to explain to the people that I would sing the verses of some hymns in English if they would join in the choruses. This was comparatively easy as the old Sankey tunes are in almost constant use here.

* * * *

I STARTED singing a verse of one of their favourites and immediately the people took up the chorus. So there I stood, surrounded by a sea of dark faces, singing verse after verse with the people joining in the chorus as they recognized the tune. When my repertoire began to fail, I went to the house to fetch a Ki-Kongo hymnbook and a torch. When I returned someone had provided a chair for me, so I sat down and the people grouped themselves around me. Some stood just behind and others squatted on the ground in front. By this time the evening dancing was forgotten and the words of the games gave place to the words of the hymns.

* * * *

THIS time we all sang in Ki-Kongo and, as the language is phonetic, it is easily read even by a newcomer. The scene is not easy to forget—the large crowd of people with the moonlight glinting on their dark bodies, the quick succession of hymn after hymn, and above all, the inward knowledge that I had been called of God to this great land to teach these people of the One of Whom they were singing.

* * * *

PRAY for me as I will pray for you, asking God that, whether at home or abroad, we may be led forward into fuller and richer service for Him.

Wanted : A Bicycle

AN appeal has come from Thysville, Belgian Congo, for a bicycle to enable Disengomoko, one of our outstanding Congo leaders, to travel into the district, where the work is suffering from lack of visitation. Dr. Williamson will be glad to give further information and to receive offers of help on this matter.

AMONG CHINESE IN LIVERPOOL

THE MISSIONARY HERALD for February contained an article by the Rev. H. A. Emmott on the work he was undertaking among the Chinese population of Liverpool. The official opening of the premises and dedication of the Chinese Christian Church took place on April 30th, when the Bishop of Liverpool officiated. The address was given by the Rev. H. L. Watson, of Richmond Baptist Church and President of the Liverpool Federal Free Church Council. Others taking part included the Rev. D. Conley Eades, Chairman of the Merseyside Churches' China Committee, and Mr. Emmott.

LIVERPOOL CHINESE CHURCH DEDICATION

From left to right:—REV. F. T. B. WEBBER, M.A. (Secretary, Merseyside Churches Committee); MR. LOH MING SIN (Chinese Consul); REV. H. L. WATSON; REV. H. E. EMMOTT; THE LORD BISHOP OF LIVERPOOL; REV. D. C. EADES.

THE WALL SHEETS ARE—"All People That On Earth Do Dwell," The XXIII Psalm, and "To-day Anew We Worship Thee."

NEWS OUT OF SHANSI

NEWS has been received, through one of our missionaries, from one of our Chinese women workers* about the situation in Taiyuanfu, in Japanese-occupied Shansi:

"In Taiyuanfu, Chang Hu Shih is still carrying on the orphanage and has been receiving fresh children. There are now fifty or sixty children, and the youngest are two babies three months old. She is getting a regular grant from the Shansi Provincial Government, and that, with the gifts of church members, is enough to make ends meet. Food is a serious problem, all grain being retained, and most of it mixed, i.e. wheat flour mixed with maize and even bean flour. Worship is being held regularly in the orphanage itself, with about one hundred worshippers. The church is now properly organised, with a chairman and vice-chairman, and registered with the local authorities. But Chang Hu Shih is still the real leader of the church. In addition, there is a group meeting in the property of the Church of the Brethren. I did not get any details of the Taiyuan property.

"Regular worship is being held in Sinchow, Kuo Hsien and Taichow, without let or hindrance. I could get no further details, except the most interesting news of all that last summer or autumn a series of united meetings was held in Taiyuan, at which representatives of the northern churches were present.

"The general situation in Taiyuan is quiet, and the garrison large. The Americans have visited it a few times, but have not done much damage and none at all inside the city.

"On the whole, this news is good. The worst side is the securing of food. It is good to know that the Church is still alive. I hope that when the time comes to make a trip into Shansi I might have the chance to go, if only to see how exactly the Church has fared during these years.

"Chang Hu Shih asked after several of the former Shansi missionaries and for news of any of us, which our Chinese intermediary says she can write back. She also sent special greetings to Miss Chapple."

* *Names withheld for security reasons.*

LONDON MISSIONARY SOCIETY

WITH vivid memories of our 150th Anniversary Celebrations, we offer our congratulations to the London Missionary Society as it enters upon the Triple Jubilee of its formation in 1795. Fraternal greetings were expressed at the Annual Members' Meeting on May 1st in the following resolution :—

"We, the members of the Baptist Missionary Society assembled in Annual Meeting, heartily congratulate the members of the London Missionary Society on their achievement, under God, of their one hundred and fiftieth anniversary.

"With the same joy with which William Carey and his colleagues welcomed the formation of the London Missionary Society in 1795, we of a later generation rejoice in the completion by our sister Society of a century and a half of missionary enterprise and service. We rejoice also in the opportunities of co-operation on the Field which our own Society has had the privilege of sharing with the London Missionary Society for many years.

"Interdenominational in origin and character, the London Missionary Society has played a notable part in the development of the œcumenical movement. Occupying fields as various as the South Seas and Madagascar, Africa, India, and China, the London Missionary Society has never lacked men and women of pioneering quality, whether as evangelists or teachers, doctors, nurses, or industrial workers. Great personalities of the order of David Livingstone, John Williams, Robert Moffatt, have been gifts of God to the whole Church, and their memory will never fade. The unflagging zeal and the firm resoluteness of faith revealed by the London Missionary Society from the very earliest days, and never more bravely than in the recent years of war, have ever been an inspiration to all who have witnessed them.

"We earnestly pray that the year of anniversary, set as it is in the midst of tremendous world events and within the currents of far-reaching disturbance and change, may bring to the London Missionary Society and its members and agents, by the mercy of God, deep assurance of His Grace, manifest evidence of the power of His Spirit, immense extension to His Church, and an abundant and an abiding joy."

The Resolution was accepted and replied to by the Rev. T. Cocker Brown, B.A., B.D., Foreign Secretary of the L.M.S.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Wathen, Thysville and Kibentele are related centres of work in Lower Congo reaching out into 3,500 square miles with activity in hundreds of villages. Pray for missionaries and Congo leaders building up the Church on the foundations of the pioneers. Pray also for the General Committee meetings in Manchester.

Second Week.—Leopoldville, modern capital with 6,000 whites and 80,000 natives, the latter drawn from all parts of Congo and beyond. Pray that amid a babel of tongues the universal Gospel may be preached and received, and that pure Christian lives may be lived in the midst of much evil.

Third Week.—Delhi, India's capital, with church and educational work maintained among Hindus and Moslems in face of many problems and difficulties. Pray for persecuted converts and for perplexed missionaries, that they may know the will of God.

Fourth Week.—Dholpur. Thank God for witness in a Native State and pray that the ministry of healing and of effort among women may be used for the salvation of souls.

Fifth Week.—Palwal, Salamatpur and Baraut. Give thanks for wide openings among depressed classes, for ministry to the unfortunate, and pray for God's blessing on a manifold enterprise. 100 converts have been baptised recently and there are numerous enquirers. Pray also for Summer Schools at home.

PUBLICATION OF THE MONTH

TIMOTHY RICHARD

A Pageant :

BRENDA W. HOLLOWAY

1s. 0d. (by post 1s. 2d.)

Rehearse in summer for presentation in autumn and winter

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ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :

General Fund :—Anon, 10s. ; Anon, "A small thankoffering for the safe return of my husband from air operations," £1 ; Anon, "For work among children," £1 ; God's Tenth, 15s. ; Hooper, Mr. W. A., "Thankoffering for preservation during years of war," £1 10s. ; K. U. G., 10s.

New Headquarters Fund :—Anonymous, £1.

China Relief :—Grateful, £1 10s. ; Philatelist, 2s. 6d.

Arrivals

4th May, Rev. W. E. French, B.Sc., from Barisal ; Mrs. B. F. Price, of Sianfu ; Rev. W. S. Upchurch, of San Yuan ; and Mrs. S. R. Dawson, of Shansi.

Departures

16th May, Rev. J. Henderson Smith, for China.
22nd May, Miss W. O. Harkness, for Calcutta.

Birth

11th April, at Yakusu, to Dr. and Mrs. P. Austin, a son—David Hartley.

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THE 1792 1945

MISSIONARY HERALD

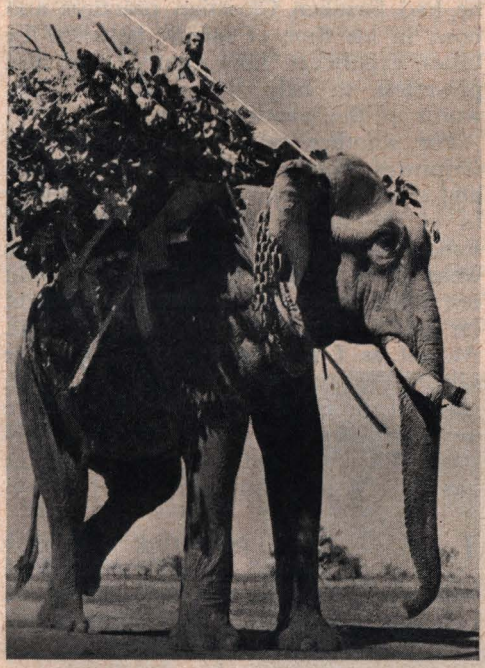
OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

HE SENT HIS WORD AND HEALED THEM

By W. J. BRADNOCK, B.A., Agra, India

The following incident occurred when the writer was raising funds locally for the B.M.S. High School for Boys, Agra.



AS I wearily pushed my cycle up the drive of the Rajah's Town Palace, the evening air was heavy with the scent of jasmine and a strong earthy smell rose from the freshly-watered flower-beds. This was my tenth call for the evening, and I was glad that it was to be the last. On leaving the shadow of the tree-lined carriage-way I saw that the square in front of the house was filled with cars and horse-drawn vehicles and, almost with relief, concluded that some princely durbar or important social gathering was in progress. Hardly the moment for a beggar to arrive !

I was turning to depart when a liveried servant caught sight of me from a balcony, glided silently and swiftly down the steps and halted me with the words, "Do not go away. His Highness is waiting for you." I tried to explain that His Highness did not know me and therefore could not have expected me. Meanwhile my cycle had vanished. I was escorted up the staircase and into a long dark corridor. I found myself, barefooted like the rest, gently urged through a doorway into a long, lofty room. It was unfurnished except for magnificent tapestries on the walls and a carpet on the floor. Seated on the carpet were scores of Hindus, cross-legged, heads bowed, silent as if in prayer. I wondered

GIVE ATTENTION TO READING

Let August be a month when the new Timothy Richard material is bought and read in preparation for the autumn Centenary Celebrations. Send your orders to the

CAREY PRESS, 95, Gloucester Place, London, W.1.

fearfully what pagan ceremony I had so unwillingly interrupted. At the end of the room was a low, upholstered dais, as yet unoccupied. I was conducted to the right of this and seated in the only vacant place near a Hindu gentleman whom I had met before. A glance at the company informed me that all the leaders of the Hindu community were here.

After a moment the curtain was softly drawn aside to admit a tall, athletic young man in the uniform of an officer of a famous Indian regiment. It was the Rajah. All eyes were fixed on him as, with slow composure, he advanced to the dais, seated himself, bowed to his visitors and quietly folded his arms. No word was spoken. As I studied his majestic bearing, I thought I had rarely seen such dignity on a man's face. But it was dignity marred with grief, for his fine dark eyes were ringed with shadows and his strong shoulders were bent as if by an intolerable burden.

AT last the quiet voice of an old grey-haired man broke the silence. In deeply moving tones he tried to express the sympathy of the company. In a few moments I learnt the truth, and my bewilderment was banished. A few days before the Rajah's mother had passed into the unknown. Their mutual affection had been known far and wide, and to him the loss was insufferable. This was the Thirteenth Day and, in accordance with Hindu religious custom, his friends had come to share in the ceremonies and to pay their tribute of respect. As a Christian I ought not to have been there, and I wondered how my presence was to be explained.

Meanwhile, two things were abundantly clear—this man was dearly loved, and the sympathy was profoundly sincere. An hour passed as one after another offered his condolence, sometimes in a few words and sometimes in a fulsome speech. Occasionally someone rose, salaamed reverently and silently disappeared, only to be replaced by another from the waiting throng outside. The speeches continued, but the Rajah seldom raised his head except to acknowledge the salute of a departing caller. It was indeed a tragic audience. As I wondered how I should ever leave that room, my embarrassment increased. I knew my particular mission was impossible that night, and debated as to what would happen if I, too, "salaamed" and tried to slip away.

Another hour went by and the room was still half full. I rose to my feet, folded my hands and murmured a farewell greeting. But to my dismay, the Rajah raised his head and, with firm courtesy, bade me kindly wait as he wished to speak to me. This was no time for explanations, so I meekly resumed my seat. After this the room quickly emptied until only five of us were left—a bank manager, a professor of philosophy and a high school headmaster—all Hindus. The Rajah turned to me and, speaking for the first time in English, said, "You are a Christian. Tell me—shall I ever see my mother again?" He then disclosed that, as a boy, he had studied in a mission school and had a Christian tutor. For years he had forsaken Christian practices and now, in his time of sorrow he knew by bitter experience how empty, cold and powerless to help were all the pious words of the pundits.

For another hour we searched the scriptures together. As he asked again and again about Jesus, Lord of the living as of the dead, his eyes softened and something of the strained hopelessness went from them. We knew we could not meet again, for next day he would be many miles away with his regiment. At last as I rose to take my leave, he said, "Will you please send me a Bible, early in the morning? And if you have any other book that will help me to understand this wonderful hope you Christians have, will you send that too?"

I CAME away, pondering the ways of God. I had gone there to plead for a subscription, and had found an infinitely more pressing plea awaiting me. I had intended to ask for money, and was offered instead a priceless opportunity.

Next morning I sent him a copy of Weymouth's New Testament and Dr. Paterson Smyth's *Gospel of the Hereafter*. I have no doubt as to what these books meant to him, for many weeks later there came a letter marked "On Active Service." This said, very simply, "Thank you, from the bottom of my heart."

A UNIQUE BAPTISMAL SERVICE

By F. E. HEMMENS

Accounts of contacts between our churches in Liverpool, Wallsend and West Ham and Congo Christians temporarily in this country, and of the new work among Chinese in Liverpool, have appeared in these pages. Here the minister of our Melksham church tells a moving story of fellowship with young Christians from Jamaica.

THE life of the Baptist Church at Melksham has been greatly enriched in recent weeks by the presence in the services and in our homes of men from our Baptist churches in Jamaica and especially by the baptism of sixteen of them on the evening of Sunday, June 3rd.

The men arrived here some weeks ago for training with the R.A.F. On their arrival they were greeted by the United Board Chaplain who invited any who desired membership of the Christian Church to see him. Among those who responded immediately were six men brought up in Baptist Churches, and within a few days this number had increased to eighteen. I was asked by the Chaplain to prepare these men for baptism and Church membership, and classes were immediately started.

Owing to the shortness of the course which the men were taking at the camp, the classes were fairly intensive. One thing became clear very quickly. The faith of these men and the earnestness of their desire to follow the Lord Jesus Christ was very real. Philip's demand of the Ethiopian eunuch, " If you believe with all your heart " was amply fulfilled in each candidate. So the baptism was arranged.

The testimony which each man gave provided evidence of the kind of fellowship which is found among our churches in Jamaica. One gained the impression of devout Christian parents. Every candidate save one spoke of parents in membership with Baptist churches. The exception was a Moravian who later withdrew from the baptism to enter his own Church by its appointed way of confirmation. Further, every candidate claimed to be a member of the Sunday School from his earliest days, and all are still members of their Schools—two as teachers—the rest as scholars though their ages range from nineteen to thirty.

The third impression, which was very marked, was the manner in which Church order and discipline are maintained by our churches in Jamaica. No one may be baptised without attendance for three months at an enquirer's class, and several of the candidates had already completed that course of training and had left the island before the baptism could be carried out. Others had been in similar classes for shorter periods, and those who had not had all stated their intentions to parents or pastor or deacons. Moreover, each man was adamant that he would not attend Communion until he had become a baptized church member, and our own invitation " to all who love the Lord Jesus Christ " to remain was something they could not accept.

REV. GEORGE YOUNG OF SIAN, PASTOR C. P. YEN AND AH WEN-HSIN

ON the day of the baptism the sixteen candidates (one having been sent to another camp before the baptism could be held) gathered at the church with the Chaplain for tea, and all preparations having been completed, we joined in prayers led by one of the candidates and myself and then went into

the chapel for the service. The service leading up to the baptism was shared by the Chaplain and myself, and then one by one the candidates were baptized. As each one rose from the burial of his old self to walk in newness of life, he was greeted with a threefold "Hallelujah" sung by the congregation which was representative of several churches of the Wilts and East Somerset Baptist Association.

At the Communion Service which followed the candidates were received into church membership for transfer to the churches in Jamaica which they would normally have joined had they remained at home. This will enable them to share in the full membership of other Baptist churches wherever they may be sent while on active service. Each man was presented by the church with a New Testament and a copy of the Hymn Book as mementoes of the occasion.

TRIBUTE must be paid to the whole-hearted co-operation of the United Board Chaplain, the Rev. A. M. Jones of the Welsh Presbyterian Church, and the Commanding Officer and the Adjutants of the Wings concerned who did everything in their power to enable the men to attend preparation classes.

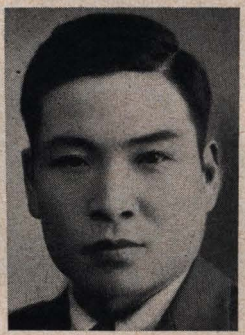
In conclusion let me say how much the church in Melksham appreciates this privilege which has been granted to it of helping to establish still closer ties of Christian love and brotherhood between the Baptists of this country and of Jamaica at the very time when our Missionary Society is entering into closer work and fellowship with the Jamaica Baptist Union. Truly, "we who are many are one body in Christ."

AN OPEN DOOR IN CHINA

CLAIMING A NEW AREA

THE far west of China on the borders of Tibet, consisting of giant mountainous country, swift-running rivers and dense forest jungle, is inhabited by a medley of primitive tribes. They live in communities. Their two-storied houses provide accommodation for their animals on the ground floor, while they occupy the first floor and the flat roof. They are mainly engaged in pastoral and agricultural pursuits, though some have a liking for warfare which they wage clad in leather suits of armour and with bows and arrows as weapons. One tribe only half cooks its food on the theory that "if you eat raw food you become a warrior, and if it is cooked you suffer hunger." These people are animists, worshipping many gods and haunted by the fear of evil spirits by which they believe themselves to be surrounded.

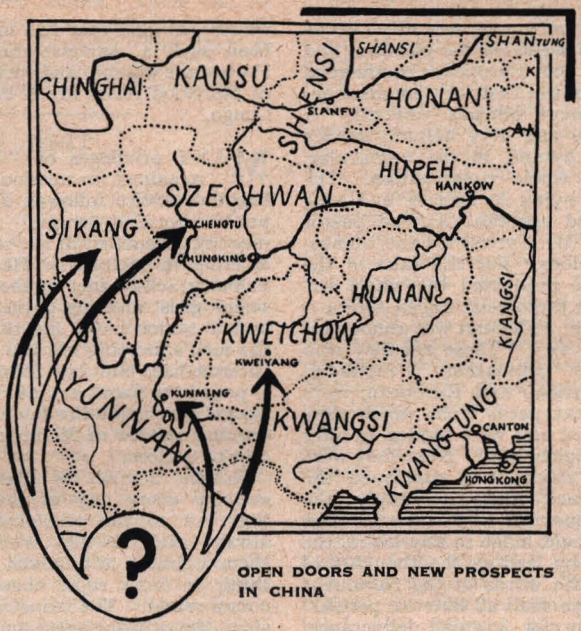
Four years ago, at the instigation of the Chinese Government, a band of students spent their summer vacation among these tribes. Five hundred young men and women volunteered for this service, and seventy-nine were selected. They were divided into nine patrols, each unit being responsible for religious education work in the homes, medical service, agricultural work and social welfare in the town to which it was appointed. This team underwent severe testings and hardships as it travelled hundreds of miles to its appointed task. Precipitous mountain ranges had to be surmounted, and at one point a river bridge had to be built. Their mission was highly successful. One team, unaware that Christians were in the village, held their own worship early one morning. As this ended, a group of villagers appeared and enquired if a service was to be held. "Yes, in half an hour," was the ready reply. So another service took place. A second group arrived shortly afterwards and asked for a service. So a third was arranged.



CHAO TI-HAU, CONVERT FROM BUDDHISM

ON returning from this vacation mission, these students so impressed the Committee of the Church of Christ in China of the need and opportunity for the

Gospel, that a Border Service Department was formed and steps were taken to evangelise this area. A Border Tribes Mission was launched, and a team of forty Chinese Christians was enrolled under the leadership of Mr. W. B. Djang, who had been trained in our own Mission in Shantung and is a graduate of Shantung Christian University. This team, which includes evangelists, teachers, doctors and nurses, has met with remarkable success. The first hospital has been established, and six primary schools and as many social centres have been opened. Many requests for extension have come from hitherto unreached villages whose inhabitants have seen what a difference the work of this team is making in the lives of their more fortunate neighbours.



OPEN DOORS AND NEW PROSPECTS IN CHINA

Missionary Societies and the Chinese Government are supporting this promising work by grants of money. Urgent requests have come for experienced missionaries to lead the work and, in response to these, it is hoped that the B.M.S. may be able to partake in this new advance among a needy and responsive people. The prospects and claims of this work are summarised in a recent report from the team which says, "Everywhere one goes in Borderland, one feels that the harvest is ready, but the workers are few."

Let us give this new enterprise, with its missionary and Chinese staff, a place in our thought and prayers.

V.E. DAY IN CONGO

CELEBRATIONS AT BOLOBO

By W. D. REYNOLDS, B.A., B.D.

THE momentous news of the end of the European war had come through early in the week. From the same broadcast, the missionaries heard of the plans in Britain for making Sunday, May 13th, a day of thanksgiving and dedication, and, knowing that it would be in accordance with the wishes of authorities in Belgian Congo, they immediately planned for a public thanksgiving service at Bolobo to be held at the hour of public worship on Sunday morning.

Bolobo is not an ordinary Congo village. It is a river port, and steamers from up river and down beach here continually. The traffic has brought trade to Bolobo and trade has brought people, so that in 1945 a population of 5,000 resides in the "urban" centre. There are some shops and a few European residents, including a government official in charge of Bolobo and the surrounding area. It happened that during the week the District Commissioner, accompanied by two other officials, arrived at Bolobo on his tour of inspection. So Bolobo for the moment seemed an important centre, and when the forthcoming Service of Thanksgiving was made known to the African community, a notice was sent to all European residents inviting them to join in this service too.

SUNDAY dawned, a day without clouds. The wide waters of the river separating Bolobo from French Equatorial Africa were superb. The distant hills in the French Colony stood out magnificently. Everything in God's Temple said "Glory." Bolobo itself was preparing for the service. There was neither deathly silence nor raucous clamour. From the beach arose voices of young people enjoying their morning bathe, and a walk through part of the town revealed how carefully clothes are prepared for the great occasion of church service.

The drum sounded at 9.15. At 9.45 a

thousand people, old and young, assembled in the church. Mr. Tyrrell ascended the platform and shortly after, first the European commercial community, and then the District Commissioner and other Government officials entered. A brief, but impressive and very helpful, service followed. Familiar hymns, in the vernacular, were sung by the whole congregation. The boys' school sang a hymn in French, and sang it well. The trusted assistant African pastor read the lesson, and Mr. Tyrrell led the thanksgiving and intercessions. For the sake of the European visitors he conducted the whole service and preached in the official *lingua franca*—the Mangala language. The text was announced from Revelation vii. 14: "These are they who came out of great tribulation." Fittingly, the congregation, African and European, were reminded of the great perils from which they had all been delivered and were bidden to offer thanksgiving to Almighty God. Next they were shown how recent events had confirmed the teaching of Scripture, that inevitably the judgments of God must fall on evil-doers. But lest complacency should lodge in any heart, the preacher concluded by leading the thoughts of his hearers back to the words of the Saviour—"Unless ye repent, ye shall all likewise perish."

From thanksgiving for a great deliverance, the congregation were led to praise God for the greater deliverance wrought at Calvary by the Lord Jesus Christ. The blessing was given, the Colonial national anthem was sung and the large congregation dispersed, but not before the District Commissioner had expressed his appreciation of the whole service and the other Government officials had thanked Mr. Tyrrell and his colleagues. One of the latter declared that it was the first time he had been present at a Protestant evangelical service. The present writer was glad that this man's first service had been such a demonstration of the reality of Protestant worship and such a clear presentation of the Good News which brought the B.M.S. to Congo.

MANY privileges of "Sunday at Bolobo" remained for missionaries and people. A hospital service followed immediately after the public morning service. At 3 p.m. a men's meeting assembled in the church and a women's meeting in Melbourne Hall. A Junior and a Primary School met in the school premises. A senior girls' meeting gathered in one classroom and a senior boys' meeting elsewhere. When the men's meeting left the church at 4 p.m., the Intermediate Sunday School entered. At 4.30 a preaching band set out to hold an open-air Gospel service at the far end of the town. An evening service in Melbourne Hall brought the day to a close.

Bolobo Station is the scene of manifold activity every day of the week. The duties that fall to the missionaries are varied, not always such as they would choose or all of them a source of unmixed joy, although everything is done right cheerfully. But Sunday comes round. The industrial work, the machine shop, the printing press and all else is laid aside. It is the Lord's Day, and from morning until sunset the praises and prayers of God's people fill the air, and the preaching and teaching of the Old, Old Story stirs the hearts of many. To see the real Bolobo one must spend the week-end with our colleagues. How many ministers at home would stand amazed at the opportunity for full service here, and how many supporters of the B.M.S. would rejoice if they could see with their eyes all that the First Day of the week means at Bolobo!

For Service Overseas

EVA GRACE HANDLEY, who is appointed to Belgian Congo, was trained at Hereford High School and Training College and at Carey Hall. She has served as Sunday School teacher and lay preacher, and has been associated with the Twenty Thousand, the Girls' Auxiliary and the Home Preparation. She is a member of Warley Church, Birmingham.

* * * *

Evangelism in Ceylon

FIFTEEN young men connected with Gonowala church spent a week-end visiting six neighbouring villages to conduct open-air services and to distribute tracts in Sinhalese and Tamil. They explained the tracts to all unable to read. They were well received even by Buddhists and Moslems and look forward to a second opportunity of covering the same ground.

C.E. is Active

THE Christian Endeavour Society at Hendala, Ceylon, publishes its own magazine. Only a single copy is produced, beautifully written up and tastefully decorated. It is passed from hand to hand. Its threefold object is: 1. To quicken into life and activity the gifts and talents of our members young and old. 2. To challenge our young people to penetrate more deeply into matters spiritual. 3. To remind ourselves and our readers that a life of perfect peace and abiding happiness is only possible in a realm where God reigns supreme.

* * * *

Baptisms in Palwal

HARVEST has come in Hathin, a village in the Palwal District, India. One hundred candidates were recently baptized and requests for teaching are coming from nine other villages and the movement is spreading rapidly.

* * * *

Why the Indian Church is Weak

"THERE is no part of our work with which education is not closely and vitally connected, One reason for the weakness of the church is the appalling extent of illiteracy.

In some provinces something like eighty per cent. cannot read their Bibles. There can be no stability and certainly no effective impact on a non-Christian environment where there is no satisfactory educational programme."

Indian Monthly News-Letter.

AT REST

Miss A. G. Angus

BY the death of Miss Amelia Gurney Angus on 5th June, 1945, shortly after her 97th birthday, the B.M.S. has lost an outstanding leader, and the whole missionary world is the poorer by her passing. She was part and parcel of the Society's administration from her earliest years. Her father, Dr. Joseph Angus, was secretary of the B.M.S. from 1840 to 1849 and her mother founder and first secretary of the Baptist Zenana Mission, formed in 1867.

Miss Angus succeeded her mother as Finance and Foreign Secretary in 1893, which office she carried till 1918. She was thus personally joined with the pioneers, and in spirit and will was in the tradition of Mary Carey, Hannah Marshman, Mrs. C. B. Lewis and others, adding lustre to their memory by her own great qualities and achievements. Under her influence the Society's work among women gradually took shape, and much of the pattern seen to-day is the outcome of her informed understanding, calm foresight, singleness of purpose, wise judgment and fearless leadership. Nothing mean or petty came within her thought and planning. It was her very separation to God that made us quick to realise that she was built on nobler lines than we and, therefore, "different" from ourselves.

We would testify to the sweetness of her nature, her gentleness and forbearance with us and our little ways; her generous acceptance and encouragement of all we tried to do, and the never-failing inspiration of her leadership. We cherish the memory of her speeches in Committee; of her planning for the work at home and abroad; of her friendship and, above all, of her prayers and the calm consistent confidence of her faith in God. We recollect her beautiful crown of white hair, her lovely complexion, her childlike pleasure in the occasions when we tried to tell her in what honour we held her. Her work, her example, her trust in God, her passionate devotion to the missionary cause, her love, even for us, all these were and are Miss Angus, and our hearts are stricken as we try to measure the loss to the Society and ourselves in her death.

But we thank God for her glorious life and the truly monumental heritage she leaves to this generation. God can rarely have bestowed a richer gift upon the B.M.S. than when He appointed Miss Angus to its support and work. We, who to-day mourn her loss and rejoice in the good work He hath wrought in her, pray to be made worthy of so fine an example, so wise and loving a friend. M. E. B.

* * * *

Rev. A. G. Shorrock, B.A.

THE death of the Rev. A. G. Shorrock, B.A., on June 13th, in Windsor Hospital, removed another of the great figures of our China Mission. Mr. Shorrock came to the Society from Regent's Park College in 1886, and was appointed to Taiyuanfu, capital of Shansi. In 1892 he became one of the pioneer band who followed the Shantung Christian emigrants to Shensi, and there, for thirty-five years, he played a notable part in shepherding this flock in its new home, in establishing the Mission in Sian and other centres, and in building up the Church. He shared with his colleagues in the dangers and distresses that have long been the lot of Shensi. He was a fervent evangelist, and both he and his wife were gracious personalities beloved alike by Chinese and their fellow missionaries. His impress upon the work has the mark of permanence, and his memory will be cherished by many. Deep sympathy will be felt for his daughter, Mary, who tended him during his closing years.

A B.M.S. GROUP AT MUSSOORIE

Standing at Back: R. L. Morgan W. J. Biggs, G. Soddy. *Third Row:* E. G. Wilkins, T. S. Howie, H. W. Nicklin, Dr. M. R. Green, Mrs. Cowling, L. Eadie, M. Brand, E. L. Wenger, D. N. C. Piper. *Second Row:* Mrs. Wilkins and Son, Mrs. Howie, Mrs. Piper, Mrs. Biggs, Mrs. Nicklin and Baby, Mrs. Soddy and Janet Wenger, Mrs. Morgan and Cynthia. *Front Row:* D. Wilkins, J. N. Morgan, Alan Cowling, Dilys Morgan, Premi Howie, M. Eadie, F. Soddy A. Soddy, M. Wenger.

From a Soldier's Letter

"ALL the work of the hospital, whether prescribing, nursing, operating, dressings, doing rounds, is Christianity in action. It is with the motive of love and will to heal that the mission carries on its work. It has been a great experience and privilege for me to have been able to take some small share in the work. All I can say is that the work is worthy of every penny given by you people at home. One can learn lots by lantern lectures and talks, but to live and work, if only for two weeks among the Indians at Palwal, has taught me more than anything else. 'Christ has no hands, no feet and no smile but theirs.'"

* * * *

The Lamp of Truth. H. J. DALE. Cloth, 1s. 6d. T. & T. Clark.

A USEFUL and clear treatment of the Bible, its contents, literature and worth. Prepared for young people, it should prove helpful to all.

* * * *

Many Creeds—One Cross. C. E. STORRS. Cloth, 6s. Student Christian Movement Press.

A FRESH study of the message and practice of great religions and of the message and power of the Christian faith in relation to them.

* * * *

Has All Your Black-out Gone ?

THE Exhibitions Department would be very grateful for material for which churches or individuals have no further use. Black, and still more acceptably blue, material will come in excellently for making Chinese costumes. All gratefully received by Rev. H. M. Angus, 93, Gloucester Place, London, W.1.

* * * *

Serving the Post War-World

THE Baptist Teachers' Association calls the attention of its colleagues in the profession to the urgent need for Christian educational missionaries. The B.M.S. Secretaries have supplied a list of the following vacancies :—

India. Seven women—four graduates, one for a post of special responsibility ; two with experience for supervision ; and one with good general experience. Two men—with house experience if possible, general subjects and good capacity for languages.

Ceylon. Two women—one graduate for boarding school ; one domestic science.

Congo. Four women—two graduates to teach in French ; one to learn Portuguese and native language ; one handicrafts and general training. Three men—with general training and French, if possible.

Jamaica. Two men—one for mathematics and one for general science.

Offers should be sent either to Dr. Williamson or Miss Bowser, 93, Gloucester Place, London, W.1.

We face a crisis and a call.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Work in *North India* at *Agra* and *Bhiwani*, including the Boys' High School, United Board Chaplaincy, with its present ministry to British troops, including men from our home churches. *Bhiwani* embraces evangelistic work especially among women and girls and through the hospital.

Second Week.—Student and Girls' School work in *Patna*. Chaplaincy work in *Dinapur*. Evangelistic witness in *Monghyr* and *Gaya*, with work in the leper colony. Pray that, amid variety of effort in hard soil, the faith of missionaries may be sustained and a harvest of souls be their reward.

Third Week.—Missionaries on *special appointments*, such as United Board chaplaincies, ministers of churches with European and Indian congregations, and Schools for Anglo-Indian children. The work at home and the work abroad are one.

Fourth Week.—Prayer is asked for our partners—the Australian and New Zealand Baptist Missions in India ; for retired missionaries still serving as deputations and in other ways ; and for Dr. Williamson's visit to India.

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ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses : *General Fund :*—Anonymous, 5s. ; Panel Patient, £1 5s.

LEGACIES

The following Legacies have been received in recent months

1945		£	s.	d.
April 27	Miss R. Underwood	10	0	0
30	Mr. E. J. C. Hart	116	3	4
May 28	Miss C. A. Saunders (Translation)	100	0	0
30	Miss S. C. Thompson	300	0	0
June 7	Mr. G. J. Laight	140	0	0
18	Miss A. E. Rayment	25	0	0
19	Miss F. G. Fulk	50	13	0

Arrivals

4th June, Rev. and Mrs. L. J. Taylor, from Kinshasa.
12th June, Rev. J. Mudd, from Sian.
On short leave, Dr. W. S. Flowers, and Rev. W. S. Upchurch, from China.

Departures

31st May, Rev. and Mrs. W. C. Fulbrook, and Miss E. G. Handley, for Congo Belge.

Birth

13th June, at Pimu, to Rev. and Mrs. H. W. Kitson, of Upoto, a daughter—Maureen Joy.

Deaths

3rd June, at Audlem, Cheshire, Mrs. H. Sutton Smith, formerly of Congo and China.
5th June, Miss A. G. Angus, Honorary Member of the Committee.
13th June, at Windsor, Rev. A. G. Shorrock, B.A., Honorary Member of the Committee, and formerly of Shensi.

The Mission House is 93-95, Gloucester Place, London, W.1

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SEPTEMBER, 1945 VOLUME 127

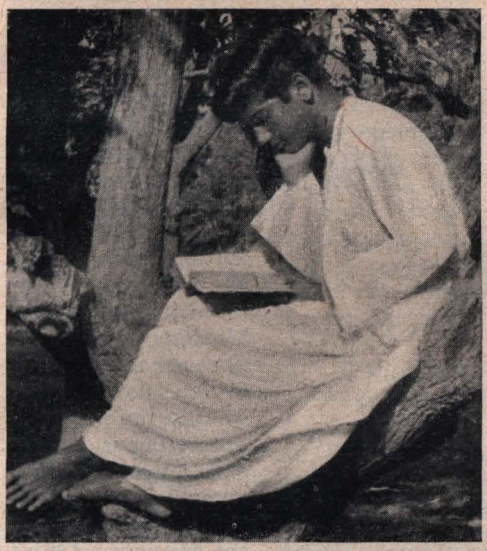
THE 1792 1945

MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

THE SECRET



YOUNG INDIA PREPARES

"I ONLY wish I had another thirty-three years to give to Congo." The spirit which prompted this response of a returning missionary to the welcome of the Society's chairman during the recent Committee meetings in Manchester is matched by that of missionaries in every field. At the end of long years of pioneering in new country or of toiling among unresponsive peoples, of sweeping successes or of heartbreaking set-backs, at cost to physical, mental and spiritual resources, the missionary purpose towards the end of the road is as strong, if indeed it is not stronger, than when the recruit first set foot upon it.

THE same spirit has been shown at home. When the last of the four members of the Comber family laid down their lives after brief terms of pioneering service in Africa, their ageing father in London exclaimed, "Oh that I had four more children to give for Christ in Africa!" And there have been and still are, many parents of that consecrated order. Others devote themselves unceasingly to intercession. Yet others surrender money with persistent generosity as they give to the point of sacrifice and self-denial.

HEREIN lies the secret of the success that has attended the enterprise. It has been sustained and extended through the surrender and sacrifice of countless men and women who love because they were first loved, and who count it highest honour that they have been called and commissioned to fulfil their Lord's command.

In these days of desperate human need for deliverance from the bondage of evil, the call sounds for men and women in all our churches to stand with and by their own missionaries until all the world rejoices in the liberty of Christ, Who came to deliver them that are bound. H. L. H.

FOR CHURCHES IN LONDON AND BEYOND

AUTUMN PUBLIC RALLY and Farewell to Outgoing Missionaries

BLOOMSBURY CENTRAL CHURCH

IN MID-AFRICA

PROGRESS AT TONDO

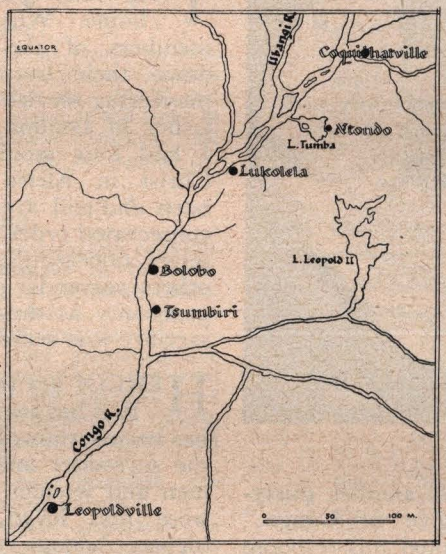
By A. J. B. RUSSELL, M.B., Ch.B.

Tondo, so long a station of the American Baptist Foreign Missionary Society, is being transferred to the B.M.S. Dr. Russell and his wife, also a doctor, have been working there since 1939.

WE seem to have been experiencing constant changes, almost continuous travel, and meeting many visitors. This, together with the usual hospital routine, is the tale of the past six months.

The Joys of Congo Travel !

A week's visit from Dr. Williamson and Mr. Reynolds was followed by the regional conference at Bolobo with the secretaries which I attended and incidentally, spent most of the time travelling. At Coquilhatville I learnt that the steamer had been delayed a week owing to low waters and sandbanks up-river, and so I had to exercise patience during that time, as there were no intermediate boats. After the conference we again waited in vain for a steamer, and eventually set off in the Lukolela motor boat with Mr. and Mrs. West to travel up-stream 100 miles against the current.



The first day we travelled six hours, had three hours rest, got up at midnight on a moonless night and set off again with sandbanks all around. We chugged along cautiously. Then the lookout heard the groans of a group of hippos a short distance ahead. We ran almost into the midst of them, and turned tail quickly, reaching a sandbank where some natives were also spending the night beside a fire. There we sat for three hours with mosquitoes buzzing around. We went on again at 5 a.m. and proceeded until afternoon when we stopped at a village to fill our thermos flasks with tea. By 8 p.m. a fog descended and we lost our way in the maze of islands. Eventually a light guided us and at 10 p.m. we beached at Lukolela. For me that was not the end. Still no steamer, so after a break we set off for Lake Tumba and Tondo. Another eleven hours brought us to Irebu where we have a spacious brick chapel for the military camp. I spent the night in the teacher's mud hut and continued next morning the last seven hours to Tondo across the Lake. Such are the joys of Congo travel !

Visitors and Work

A week later Miss Shank of the American Baptist Foreign Missionary Society came on a secretarial visit. Mr. and Mrs. Brown, our American colleagues, left for furlough. So we were reduced to three instead of six. Missionary deputations are still visiting Congo, and recently we had the privilege of meeting an American negro who had come to study agriculture as it affects the Missions. Of his five children, one is a doctor with the R.A.M.C. Another is a pilot with the American Air Force who has been decorated for flights over Italy. One girl is a captain in the W.A.C.S., another a cadet nurse, and a third a physiotherapist. All have received university training and are a credit to the family. Their mother, too, is a nurse.

In spite of a reduced staff we have maintained our evangelistic and healing ministry. Patients continue to come long distances for treatment. One man had walked for five weeks from his village and covered about 250 miles, as far as from Edinburgh to Manchester, in search of

medical care. For a long period our two wards could not hold all who came, and extra wooden beds had to be made up. Operations went on thrice weekly and oftener when necessary. Monpaka, the hospital evangelist, now has his home inside the hospital compound and he exercises a faithful ministry for the souls of his fellow Congolese. The chapel is generally crowded for all the services, and the Sunday School class has been divided into two groups because of the numbers in attendance.

In the Villages

The usual itineration had to be curtailed, but we managed to visit our largest lake village for the medical census. All the teachers in the area came in and we were able to encourage them and the church members. The small quantity of drugs we carried was quickly exhausted. We could use far more than we have. We hope some day to have a dispensary established in that village, four hours' paddle across the lake from Tondo.

We constantly have to record failure on the part of some native Christians to maintain the spiritual glow and this season has been no exception. Trade in palm wine is increasing on the doorstep of the mission. Many Christians drink secretly and not a few have been detected by the pastors. These delinquents are of course suspended from church membership for not less than six months. Sometimes it is the most promising Christians who fall victims to temptation, and even our nurses, teachers and monitors are not exempt. But the work continues in the midst of difficulties and trials. We rejoice that many are faithful and that the leaders co-operate with us in the joint witness to body and soul as they realise that upon them rests the responsibility of spreading the Glad News to their kith and kin. They will continue to value your prayers throughout the coming days as they labour in this corner of the Lord's vineyard.

WALKING WITH GOD

By LOIS M. CASE

Here we are introduced to women of a primitive people in India and the advances and set-backs experienced by the missionaries who work among them.

ABOUT eighty churches make up the West Utkal Christian Church Union in Orissa, India. This means that there are two or three times as many Christian villages, as a "church" is usually a centre. For all these villages there are some fifty Indian workers, so that far too many villages have no resident worker. Many pastorless churches at home realise what is missed through lack of settled oversight. This is much more evident in our incompletely evangelised and scattered districts. In matters of great interest to villagers, such as marriage arrangements, death ceremonies and disputes about land, sub-Christian or even Hindu customs are followed without deliberate intention, in the absence of any trusted person to act as counsellor and guide.

EXPECTING THE MESSAGE

The women of our villages present at once a challenge and an inspiration to those of us who try to teach them. Much of their background is Hindu and they are in the midst of Hindus who still practise customs in which our people have believed for generations. Nearly all our women are illiterate and therefore

they cannot get into touch with anything outside their immediate surroundings. No wireless, or newspapers, or cinemas can bring them into contact with other ways. Practical to the core, they often show keen interest in any new thing, but they are naturally afraid to break with established customs as they believe that inescapable retribution may fall upon them through the power of evil spirits.

Our women need teaching—clear, simple Bible-teaching repeated over and over again, for " they forget so soon." With that they need to be guided and helped into a daily vital fellowship with their living Saviour. This cannot be taught in a weekly meeting, for it is a matter of steady daily growth. They need someone of real Christian experience to show them by precept and example what Jesus would have them do in the hundred and one events which loom so large in Indian village life. Does a death suddenly and inexplicably occur ? Is a child suddenly taken ill with convulsions ? There is no medical help near. Is this untoward event due to evil spirits? What can be done to counteract this or safeguard the other members of the family ? These are real problems to our women. Too often there is a traditional Hindu remedy and, in the absence of a strong Christian lead—or in spite of it sometimes—the people do what their fathers did and their neighbours still do.

SO in all our teaching we try to show that Our Lord can save to the uttermost. Sometimes the village women come in groups of fifteen to Balangir for a fortnight's instruction. They live in the Barrass Memorial cottages. The course includes devotional meetings, Bible stories, memory work in Bible verse and hymns, training in praying, and so on.

A hard-faced middle-aged woman was in one of these groups. One day the story of the Syro-Phœnician woman was told and emphasis was laid on the privilege of bringing the ones we love to God in prayer. The harsh voice of the woman broke in, " You say the daughter was not present ? She was healed though only the mother went to Jesus ? " Then came her story of a daughter ill in a village with only an aunt out at work all day to care for her. " I can't go to her. Is there a preacher who will pray for her ? How can I know ? Can Jesus help my daughter if I speak to Him of her here ? " We prayed then and there and throughout the fortnight for the distant daughter who recovered. A new idea had been tried and proved.

Sometimes we seem to fail. On another occasion the story of Blind Bartimæus arrested attention. A girl questioned eagerly, " Has Our Lord power over eyes, then ? If we pray, will He heal my grandfather who is blind ? " Could I say that He surely would ? I told them how God worked nowadays through the skill He had given to men and of the doctor at the State hospital. The girl sat back. " Not for to-day," she said sadly and showed no more interest.

IN the cold season we tour the villages and see the women in their homes. Here again and again we have the chance to show them what Jesus can do in every day happenings. In one village a meeting had been spoilt by noisy toddlers, but in spite of interruptions, the story of Abraham's marriage arrangements for Isaac was told. Later in the evening the senior deacon's wife slipped into the schoolhouse to ask, " Is it true what you said this afternoon ? Does God care what kind of a daughter-in-law I get, and if I pray like Abraham, will He help us choose ? " According to their custom a marriage between her only son and a girl in a distant village had been arranged when both were small children. The boy was now seventeen, but the parents of the girl had been put out of church membership. The boy could be married at eighteen. Should they break this long established custom? The pastor advised it. We talked it out and prayed over the matter several times. When I left the village, mother and son took me on one side and said, " We are beginning to look for a daughter-in-law from a home where they obey God. We believe that He will guide us. You will pray for us, won't you ? "

So, gradually, our people are learning to know God's saving and enabling power and to walk with Him. So many things pull them the other way. We ask your prayers for our women that they may grow in grace and in the knowledge of our Lord Jesus Christ.

THE VICTORY THANKSGIVING FUND

By M. E. AUBREY, M.A.

NO people are better than Baptists at giving, even to the point of real sacrifice, when they become conscious of real need. That is a fact from which in difficult days we may take encouragement, for there is no truer measure of Christian vitality than the capacity for self-sacrifice.

We have been put to the test in recent years. The Superannuation Fund and the Forward Movement, and then in wartime the raising of a hundred and fifty thousand guineas to mark the Third Jubilee of the B.M.S., were large demands, but we rose to them all and gave more than was asked.

Now the Baptist Union asks for £150,000 for Christian Reconstruction, two-thirds to help churches in bombed districts in this country and one-third for the Continent of Europe.

The Government has promised to give new church buildings in place of those which in Britain have been totally destroyed or damaged beyond repair, and to meet the cost of mending those less seriously injured. On behalf of the churches the Union has put in claims in over 600 cases, and it is estimated that they will amount in all to well over a million pounds. The Fund is not meant to cover work of that kind. But the Government will not pay for equipment and, in view of post-war prices, the amount recoverable from insurance at pre-war values is likely to leave a wide margin which the churches must meet.

Some of them will be able and, out of their love for their sanctuaries, will desire to meet the cost from their own resources. But many churches are small in number and in poor districts, and will need help. In evacuated areas congregations have dwindled to a quarter or a fifth of their former size, since the aged and the children have been taken away, young people enlisted for National Service and many members directed to work elsewhere. Many churches have bravely carried on with devoted lay leadership. Some have temporarily joined forces with other Baptist or Free Churches. Now that people are coming back these are returning to their own tasks, re-opening Sunday Schools and restoring other church activities. They need ministers, and will need more as new buildings are given them or the old restored, and in their enfeebled state cannot afford to maintain them. Cleaning, decorating, upkeep will cost more than before the war. We must carry them over the first few years until once again they can stand squarely on their own feet. How much it will cost cannot precisely be told, but we are assured that £100,000 at least will be needed.

ON the Continent we are committed to helping our fellow Baptists. So far we know of only two of thirteen seminaries for training ministers that are still at work. Leaders have been killed. Some have died in concentration camps. Baptist organisations have been suppressed. The situation of our people is gradually being revealed and it is tragic. Other Baptists in America and elsewhere will help. We have pledged British Baptists to raise £50,000.

We appeal to all our churches and especially those which have been spared the loss of their buildings and congregations, and the long almost unbearable strain. They, before all, should be eager to join in this Act of Thanksgiving that the work of Christ may be re-established and our witness to our Faith maintained.

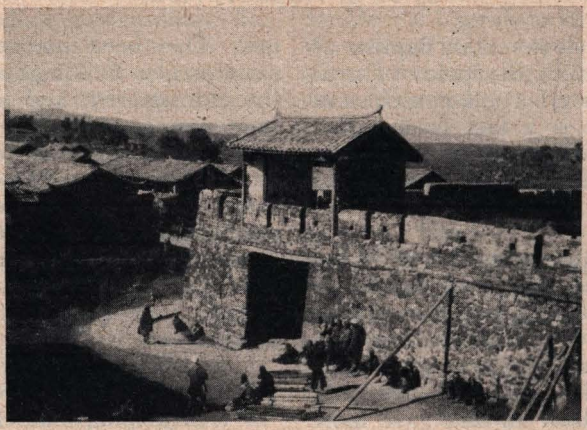
This is real Evangelism. If every church will aim at not less than £1 for each member, we shall reach our goal. Some already are responding magnificently. Some in districts which have not felt the stress of the bombing are slow to show their sympathy. We appeal to all for their thought and prayer and generosity in love of the brotherhood and of Him Who calls us to this service.

Let us begin the new day that we trust is dawning by a new dedication of ourselves to God's work. "First they gave themselves to the Lord." Then, because "God loveth the cheerful giver," let us in gladness and wonder for our great deliverance bring our offerings, remembering "the grace of our Lord [esus Christ] that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." To Him be the praise and the glory.

FROM MANY QUARTERS

Exiled but Active

MISSIONARIES evacuated from Sianfu have found spheres of service in Chengtu. Miss Curtis is Acting Dean of Women at Cheeloo (Shantung Christian University functioning at Chengtu), with Miss Bell as a colleague. Mrs. Madge is Acting Matron of the Canadian Mission Hospital. Mr. Elder is rendering aid at the United Christian Press, straightening out accounts and putting the concern on a sound business basis. Mrs. Elder is teaching English at one of the Mission colleges.



A BURMA ROAD GATEWAY

* * * *

Harvesting in Sian, China

"LAST week we held our Spring Assembly meetings in Sian. Many people came in from the country districts and the meetings were crowded each day. Thirty-eight candidates were received into the Church—19 men and 19 women, and mostly young people. This is a cheering, notable feature of present-day work, for formerly the majority of candidates consisted of elderly folk. The Assembly was followed by four days of revival meetings, mainly with the country members in view, for they rarely receive anything in the nature of a spiritual uplift owing to their isolation.

* * * *

In the District

"MR. MADGE has gone this week-end to Weinan, to conduct special meetings. Mr. Bell reports successful and encouraging meetings at Fuyintsun (Gospel Village), where, for the first time for many years, united meetings were held for the whole Church in the San Yuan and Fuyintsun area. There was a feeling that the tide had turned and that subversive outside movements were on the wane. I am taking several student English Bible Classes each week in order to keep them in being until other missionaries return. If I had the time the number of these classes could be doubled." F. S. RUSSELL

* * * *

For Service Overseas

MISS W. O. HARKNESS, a member of the Shettlestone Church, Glasgow, was accepted for service in China, but, pending travel facilities, has been appointed to help in the Secretariat Office in Calcutta, where she has now arrived.

On the completion of her general education, she took a course of special study, and this was followed by six years' business experience. Miss Harkness has been a Sunday School teacher, a member of the church choir, and an officer of the Girls' Auxiliary. She has also been a member of the Home Preparation Union and has had a full course of training at Carey Hall.

MISS HARKNESS

* * *

From the Channel Islands

THE following letter, which deeply moved the General Committee in Manchester, will make an equal appeal to readers of the MISSIONARY HERALD. It was addressed to the Home Secretary.

Guernsey.

DEAR SIR,

It is a great joy for me to be able to write to you and establish communication with your Society once again on behalf of the French Baptist Circuit in the island of Guernsey. I trust that this letter will find its way to your offices although I believe that your premises and property must have suffered during these years of war. We have been very fortunate in Guernsey regarding our six Baptist chapels in the circuit. They are all undamaged and have been opened for worship all through the occupation which, by the way, has been severe and has brought great hardships, trials and temptations. However, it is all over and we cannot yet grasp the fact that we are free and already receiving the necessities of life which had been denied to us.

I am sorry to say that Mr. J. Le Cheminant, the financial secretary to the B.M.S., died during the occupation and my name was proposed to take up his work. I am glad to inform you that we have collected through various ways money that I shall be sending you as soon as our financial difficulties are overcome, and I would be grateful if you would post me your present address and any reports of the work of the B.M.S., as I have only reports of five or six years ago to present to the congregations when the time comes for the annual collections.

Thanking you,

J. C. LE NOURY

FROM THE COMMITTEE ROOM

THE July meetings of the General Committee were held in Manchester by invitation of the District Auxiliary. The Rev. W. R. Watkin, M.A., of Llanelly, presided.

Coming and Going

Missionaries recently arrived on furlough and welcomed by the Chairman included the Rev. and Mrs. W. J. L. Wenger (41 years' service), and the Rev. W. E. French, B.Sc. (31 years), from India; Rev. W. S. Upchurch, temporarily on war service, from China; Rev. and Mrs. A. A. Lambourne (33 years) and the Rev. L. J. Taylor, from Congo. Mr. Taylor described his religious broadcasts in French and Lingala, which are heard through loud-speakers in the streets of Leopoldville.

Principal G. H. C. Angus, the Rev. and Mrs. R. C. Salmon, Mrs. Freestone, Miss Case, Miss Watson, Miss Throup, Rev. J. N. Clark, Rev. A. R. D. Simpson, and the Rev. A. L. Suter were among missionaries farewelled in view of their return to their work.

West Indies

The large space occupied by affairs in Jamaica was evidence of the Society's increasing concern with the work there. Appreciation of the Special Commissioner, the Rev. Thomas Powell, B.A., B.D., was expressed with heartiness. The future of the Calabar Theological College and the Boys' High School was discussed at length. It was resolved to appeal to the churches for help to enable our Jamaican brethren to repair the severe and extensive damage wrought by the cyclone of 1944.

REV. AND MRS. J. D. VICCARS: RECRUITS AT BOLOBO

Congo

Closer links between missionary societies were strengthened by the approval given to the projected United Mission Press and to co-operative medical work in Lower Congo. The needs of the work among the capital's 80,000 people are to be served by the erection of a commodious church building. Plans for assuming responsibility for the American Baptist Station at Tondo are approaching completion. The appointment of a Portuguese woman worker will strengthen the witness in Angola.

India

Changing political conditions in India will influence missionary work. A united Theological School has been established under the auspices of the Bengal Christian Council, with the Rev. K. C. Das, B.A., of the B.M.S., as Vice-Principal, and the Bengal Baptist Union as a contributing partner. Serampore College has surmounted the difficulties of prolonged evacuation and has plans for greater service to the Indian Church.

China

In the midst of war, the Church of Christ in China, of which the B.M.S. is a member, is promoting a nation-wide survey of future conditions for missionary work. The possibility of entry into new fields by the Society is receiving attention. Encouraging reports of progress continue to arrive from Shensi.

The Silence Breaks

A report from the Rev. C. Hanmer Jenkins, who has recently visited Brittany, contained glad news of faithful witness, and spiritual and financial progress during the German occupation. A letter from the Channel Islands showed that our churches in Guernsey had maintained their missionary interest and support in the presence of the enemy.

Continental Links

Dr. Rushbrooke was commissioned to convey, on his then impending visit to the Baptists of Sweden, Norway and Denmark, who have missionaries in Congo, the fraternal greetings of the Society.

At Home

Reports of extensive activity at home included an outline of thorough preparations for the observance throughout the churches of the Timothy Richard centenary celebrations on or near to October 10th.

A Word of Thanks

The Society is deeply indebted to the Manchester and District Auxiliary for the arrangements made during the General Committee Meetings from July 2nd–4th. The officers, the churches and, in particular, Stretford and Chorlton, the many hosts and hostesses and numerous other friends gave generous co-operation which was greatly appreciated.

Dr. E. H. Edwards

DR. E. H. EDWARDS, who died at Gerrard's Cross on July 8th, at the age of ninety-one, graduated in medicine and surgery at Edinburgh University and sailed for China in 1882 under the China Inland Mission. After serving for two years in Szechwan, he was transferred to Taiyuanfu, Shansi. Here, with the Showyang Mission, he built a hospital which was destroyed in the Boxer Rising of 1900. An enlarged hospital which Dr. Edwards next built at his own expense was destroyed by fire in 1924, and then he became responsible for a third and even larger set of buildings.

Dr. Edwards joined the B.M.S. in 1902 and remained in China until his retirement in 1926. He was universally loved by the people of Shansi and was in most friendly and cordial relationships with Chinese officials. His home in this country was ever open to Chinese students, and both as an Honorary Member of the General Committee and in many other capacities, he served China to the end. His medical skill was matched by his evangelical passion. His book *Fire and Sword in Shansi* was a thrilling record of the Boxer Rising.

He married Miss Florence Kemp, sister of the late Lord Rochdale. Two of their children —Marjory and George, followed their parents in medical missionary service in China, George dying from plague after a short term at Taiyuanfu. One of Dr. Edwards' sisters-in-law, Mrs. Pigott, also a member of the Kemp family, was killed with her husband and young son during the Boxer Rising of 1900.

* * * *

Worth Copying.

IN early May, the missionary secretary of the church at Ashurst Drive, Ilford, was handed an envelope containing a sum of £2 1s. 3d. The donor was an allotment holder who took cuttings of such plants as chrysanthemums, blackcurrant bushes, etc., which he tended during the winter and sold for 3d. each in the early spring. It is hoped this idea may appeal to other readers with a little space in garden or allotment, and enough time to devote to this work for the benefit of the B.M.S.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Pray for *Colombo* and work and workers there. Meeting place of many races and nations, a varied witness is maintained. To evangelistic and educational work, the war has brought welcome opportunities of service to the forces, from which men and women from home have profited.

Second Week.—Other stations in Ceylon—*Matale, Kandy, Kekirawa* and *Ratnapura,* where work is hard and progress slow against heavy odds. Pray for the Ceylon Baptist Council and its leaders and members as they accept increasing responsibilities.

Third Week.—Baptists in Jamaica. Remember the Special Commissioner, the Rev. Thomas Powell, the Jamaica Baptist Union, the ministry, Calabar Theological College and High School, and plans being considered for new advances.

Fourth Week.—Two hundred churches in *Jamaica,* with twenty-five thousand members, women's and welfare work, efforts among youth and children—that all may tell for spiritual well-being. The Baptist Church in *Trinidad.*

Fifth Week.—Baptist work in *Europe* calls for constant prayer. Give thanks for heroic witness and seek strength for ourselves and continental brethren in facing tremendous tasks of rebuilding and extension. Give thanks for the Baptist World Alliance.

BOOKS FOR THE MONTH

FOR THE TIMOTHY RICHARD CENTENARY, OCTOBER 10th, and after, read—

A MAKER OF MODERN CHINA. A. J. Garnier. **5s.** (by post 5s. 4d.).

TIMOTHY RICHARD. A narrative of Christian enterprise and statesmanship in China. E. W. Price Evans. **6s.** (by post 6s. 4d.).

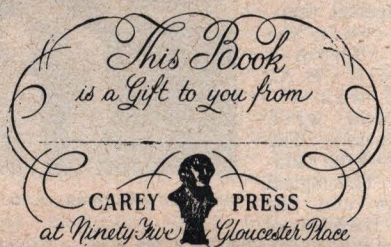
THE MAN WHO COULD NOT BE DENIED. **4d.** (by post 5d.).

FAR INTO CHINA. Winifred Warr. For use with young people and children. **1s.** (by post 1s. 2d.).

TIMOTHY RICHARD OF CHINA. A Pageant. Brenda Holloway. **1s.** (by post 1s. 2d.).

CHINA AND TIMOTHY RICHARD. Outline Studies. H. R. Williamson. **6d.** (by post 7d.).

Order from your bookseller or direct from THE CAREY PRESS, 95, GLOUCESTER PLACE, LONDON, W.1



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ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:
General Fund:—K. U. G., £1.
Medical Fund:—Anonymous, £5; Anonymous (J.E.M.), £1.
New Headquarters:—Dr. W. Penny, £10.

Birth

13th June, at Pimu, to Rev. and Mrs. H. W. Kitson, of Upoto, a daughter—Maureen Joy.

Marriages

5th July, at Adnitt Road Church, Northampton, Rev. N. P. Kingston, B.A., B.D., late of Regent's Park College, to Miss H. M. Smith, of Northampton.

5th July, at Free Church of Scotland, Dundee, Rev. W. S. Upchurch, of China, to Miss Winifred Meakin, of Dundee.

Death

8th July, at Gerrards Cross, Dr. E. H. Edwards, late of China.

The Mission House is 93-95, Gloucester Place, London, W.1

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OCTOBER, 1945 VOLUME 127

THE 1792 1945

MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

RETROSPECT AND PROSPECT

AN INDIAN PILGRIM

WEDNESDAY, October 10th, is a notable day in China when the nation observes its "Double Tenth," the anniversary of the founding of the Republic. It is, happily, an outstanding day for us, too, for it is the centenary of the birth of Timothy Richard who is in the front rank of the thousands of missionaries to China. We invite our churches and their organisations to mark this event on and around that day, and through sermons and addresses, pageants and lantern lectures and other means, to present the story of this remarkable servant of God.

WE are concerned to do more than honour a famous man. Timothy Richard, farmer's son, born in a remote Welsh village, is an outstanding example of what God can do in and through a man whose life is surrendered to His will. He proves that the man who uses his talents in the service of God finds that other talents are added to him. He shows how the Gospel touches and affects every corner and aspect of life, and makes its approach and appeal to all sorts and conditions of men. This centenary, therefore, provides an occasion for evangelism among our own people.

MORE than this, it should be used to present the position of China and of our work there. We can speak of a suffering people and of a Government beset by staggering problems. We can recall the heroic witness of the Chinese Church, of our missionaries and their families so long interned, of our work in Shantung and Shansi from which we have been isolated, and of that in Shensi and the south-west going forward amid war's alarms. And we can sound the call to advance in a new day of unprecedented opportunity throughout China.

H. L. H.

OCTOBER'S EVENTS

WEDNESDAY, OCTOBER 10th—TIMOTHY RICHARD CENTENARY

SUNDAY, OCTOBER 28th TO SUNDAY, NOVEMBER 4th—GIFT AND

TIMOTHY RICHARD

By HAROLD B. RATTENBURY, Secretary, Methodist Missionary Society

IT was 100 years ago, on October 10th, 1845, that, in a blacksmith's home, in the village of Ffaldybrenin, in Carmarthenshire, Timothy Richard first saw the light of day. Soon after his conversion, at the age of sixteen, he received his missionary call. He was trained in the Baptist College at Haverfordwest, was subsequently accepted by the Baptist Missionary Society, and arrived in China in 1870, the year that Sun Yat-sen was born.

His life in China was equally divided between evangelistic and literary work. He spent twenty-two years of strenuous pioneering evangelism in the Provinces of Shantung and Shansi, and twenty-three years in literary work in Shanghai.

There is a strangely unaccountable belief that missionaries, nowadays, are of a higher quality than their predecessors. As regards China, few things could be further from the facts. Among Richard's contemporaries were such men as Griffith John, a fellow Welshman; Hudson Taylor and the saintly David Hill. Among his predecessors were men like Chalmers, Edkins and Legge, to mention at random two or three only of the quite remarkable missionaries of the period. Though distance lends enchantment to the view, it may well be doubted if, in the twentieth century, it would be possible to find six missionaries, in the greatly enlarged number of personnel, of such a stature. Standards of education have risen, numbers are greatly increased; but those earlier giants only stand out by comparison. This is very remarkable and gives food for thought. Did the hardness of their life and the uniqueness of their calling develop powers that are latent now? Or was it that God raised up and equipped outstanding leaders for unusual days?

Among them all, Li Ti-mo-tai had a place all his own. He was always the evangelist preaching or writing. In Shanghai, in the Christian Literature Society, he devoted his powers to the seeking of the leaders of the opposition to the Christian faith, who were also the leaders of the land. There were many of his friends who misunderstood him. What had an evangelist to do with the production of general literature? Could not that be left to the world to be produced in good time? Surely the evangelist had nothing to do but to save souls and that in the narrowest sense? If missionaries wanted to write, let them write sermons and tracts. What had they to do with books in general?

TIMOTHY RICHARD, D.D.

THIS great man, with his bushy beard, was persuaded otherwise. Just because he wanted a free course for the Gospel he must clear the hindrances away. China was ruled by her scholars. If only you could persuade the scholars, there would be freer access to everybody. His revenge for the enormities of the Boxer Rising was to persuade China to open a

modern University in Taiyuanfu, the scene of the massacres. He himself became first President. The light that shone from those classrooms made of Shansi the Model Province. More widespread than any University was the influence of the printed page. Others might be content with direct preaching by word or pen. Richard wanted to leaven the whole lump and lighten the whole house. So from the Christian Literature Society, in Shanghai, poured out books of science, history and biography, weekly and monthly periodicals, and world knowledge instead of mere China knowledge, however vast and important.

The Church at home and overseas is awaking again to-day to the power of the pen. No man, in his day or by his work, wielded a greater influence in China than Timothy Richard, beloved, big-hearted, broad-visioned son of a Welsh farmer-blacksmith; known to all Chinese as Li Ti-mo-tai. That Chinese name was quoted everywhere in my time, in Viceroy's Yamen, in the public press and on the street of a wayside village. In S. I. Hsiung's modern novel, *The Bridge of Heaven*, it is quoted too—a most remarkable fact. That novel is a story of the reform and revolutionary movement in China, and the story cannot be told apart from mention of this foreign missionary. In the anti-foreign period, Richard was accepted amongst Chinese as a fact to be reckoned with. What a triumph of character and of genius!

These lines may reach the eyes of young men and women wondering what they should do with their lives. I can see his genial face beaming down the years and his voice calling: "It's a great work we are doing introducing the greatest race on earth to the Gospel of the Lord of all good life. Won't you come as friend and comrade and join us and them in these days when the future of the whole world may depend on China seeing and following the Light?"

A CONVERT FROM ISLAM

By GEORGE A. YOUNG, Sian, China

ISLAM is Christianity's nearest relative and greatest rival. "We ought to be one, for we believe in the same God," said Ma Chiao-chu, leader of North China Moslems. Resting in the quiet beauty of one of China's sacred mountains in Kansu last summer, we had several talks on our two religions. He told me there were 10,000,000 Moslems living in ten provinces of China, but chiefly in the north-west.

We made a list of the beliefs we had in common. They were more than I had realised—belief in the One True God, in His righteous character, in His revelation of Himself through Scripture and by prophets; belief in the Ten Commandments, in God's demand that men should be righteous, avoid idolatry, live pure and honest lives; belief in God's universal rule, in heaven and hell, in resurrection and final judgment, in the practice of prayer and worship. "See!" he cried. "We are already one." The atmosphere was cordial. We drank to each other in scented tea. "There is a question I will ask you," I said. "What do you think of Christ?" "We believe Christ was a prophet like Noah and Abraham, and He has a place in our worship." He denied the deity and atoning death of Our Lord. "That is unimportant," he said.

THERE are 30,000 Moslems in Sian. From their eleven blue-tiled mosques the call to prayer goes forth daily, and it is answered by thousands. "There is no god but God, and Mohammed is His prophet." How earnest, how uncompromising are these Moslems! How near and yet how far from the Kingdom! Here is one of our great neglected opportunities. Who will go?

In October last there was baptized in our Sian church a young Moslem named Ah Wen-hsin.* Born in Kashgar in the province of Sinkiang (Chinese Turkestan), he and his brother grew up in the Christian home of a Swedish missionary in which his father was cook. They went to the mission school and both lads

* *Ah Wen-hsin's photograph appeared in the August magazine.*

MAKERS OF NEW CHINA

became Christians. His brother qualified as a doctor and was baptized into the Christian Church. Six months later fanatical *mullahs* (theological students) raided their home and killed the doctor. He paid the prescribed price for the renunciation of Islam. Do you wonder that so few Moslems become Christians? Islam is totalitarian. It brooks no rival.

The young brother, Ah Wen-hsin, escaped, and after a year of terrible hardships, travelling across the deserts and over the mountains of Central Asia, where he was beaten and almost killed by the persecuting Moslems, he arrived in Kansu, where he enlisted in the Chinese army. He was sent to Sian last year to enter the branch of the Whampoa Military Academy to train as an officer. Whilst there he attended our Bible Class and the city church. He expressed a strong desire to be baptized. His name went forward and he was examined about his faith and knowledge of the Gospel. His intense earnestness for Christ moved everyone. Pastor Yen finally asked him, "Brother Ah Wen-hsin, you know what happens to a Moslem who is baptized. Are you willing to lay down your life for the sake of the Lord Jesus?" For a moment he bowed his head in silent prayer, and with a radiant face exclaimed, "*I* am *willing*."

WHAT a happy day it was on October 15th, 1944, when, before a crowded congregation, Pastor Yen, the converted Communist, baptized Ah Wen-hsin, the converted Moslem. He was alert with joy as he said, "This is the happiest day of my life." His simple testimony in hospital and school and church is deeply moving. He has the glow of a first-century Christian. He is so gripped by love for Christ that for him the life of toil and hardship is sweet.

His eyes burn and his face shines as he tells of his past experiences of suffering for Christ and of his eager desire to preach Christ to the Moslems of Sinkiang. At the Military Academy he is persecuted and ridiculed, but he has led eight officer cadets to Christ. It is stirring to meet such a young disciple so devoted to Christ and so on fire to win souls. But he is immature and has the weaknesses of his impulsive nature. He is restless, undisciplined, intolerant and lacking in wisdom. His fiery energy needs canalising and his zeal controlling with knowledge. This Mr. Madge is trying to accomplish by giving him Bible teaching and training him to become a preacher of the Gospel. Pray for this young convert, Ah Wen-hsin, and for the conversion of many more of the 30,000 Moslems of Sian.

Orphanage

THE pastor of Kandy Baptist Church has received a cheque for Rs. 1,256·26 from the members of the U.S.A. Army, as a donation towards the Baptist orphanage at Matale. With a previous contribution of Rs. 50, their total contribution to the Orphanage is Rs. 1,316·26.

TEMPERANCE AND INTEMPERANCE AT PIMU

By ERNEST W. PRICE, M.A., M.B., B.Ch., D.T.M., Belgian Congo

PALM-WINE drinking is among the problems of the growing Church at Pimu, as indeed it is of most places in Congo. But the return of some demobilised troops appears to have brought it to a head. There were few nights when the drum could not be heard calling people to the meeting-place where eventual drunkenness was the rule. The chief frequented these places, and sometimes had to be sought there when he was wanted on official business, and one of the judges of the local court became so unmanageable on the road in one of his drunken bouts that he seriously mishandled a passer-by.

The church members felt it was time that something was done, if only in protest. It was known, however, that not every church member was sincere in his adherence to total abstinence as one of the marks of his membership. So some thought that we should first put our own house in order before deciding how to protest against the growing licentiousness.

After much discussion it was decided to invite all who were sincere in their desire to overcome this evil in the village and among the chiefs and judges, and to foster faithfulness in the members themselves, to make a public avowal in the presence of the Church. It was expected, too, that this avowal would include a readiness to help re-win those who had become entangled in the meshes of the enemy. This decision was announced at a Sunday morning service so that everyone might have a week in which to think it over before the following Sunday. It was indeed a week of heart-searching. One dreamt that on the following Sunday all the men stayed away from the morning service. A deacon said about half an hour before service time, "Don't press the matter too hard."

THE moment came. We stood at the communion table and invited those who, in allegiance to their Lord and in obedience to the rules of His Church, wished to demonstrate that allegiance and obedience by coming to the table in the presence of the congregation to have their names written down as those who would help to bring back others.

An elderly deacon came up at once. Two or three more older men followed, then some of the church's stalwarts and some young men, until about thirty were seated in front of the table. Next there was a stir at the back, and one of the judges who often attends on Sundays, hesitated, turned towards the door, turned back and advanced slowly towards the table. As he walked he exclaimed, "I've been a drinker for some time, but I'm going to stop to-day. Put my name down." Many of the congregation looked on in astonishment. All knew that the Holy Spirit had wrought a wonder in Pimu that day. By the end of the service, forty-four were banded together, with deacons, a village chief, the judge and the missionaries, to try to find a way to overcome this evil thing and to save many young people who were playing dangerously with it.

The next day a messenger came to the Mission. "Please, the chiefs of the village sent to say that if the Church is going to try and stop palm-wine feasts, they would like to join in." So a meeting was arranged with the chiefs, all of them men of the older generation who declare that palm-wine came with white men and that they never have approved of it. The meeting took place between the elders of the Church and the village elders who said: "Let us call our children first and speak to them. Then if they still persist, let us meet together again to decide what we shall do."

The following Sunday after the service, the challenge was made again, and an appeal was voiced for others to join with those of the previous Sunday in a threefold pledge—to abstain personally, to endeavour to restrain palm-wine drinking, and to seek out those who had become involved in its many palavers. Twenty-two more, including a second judge, came forward. So, sixty-six men stood before their fellow-worshippers on this second Sunday, and we talked about the names of those whom we should

seek, and divided ourselves into the seekers and the pray-ers.

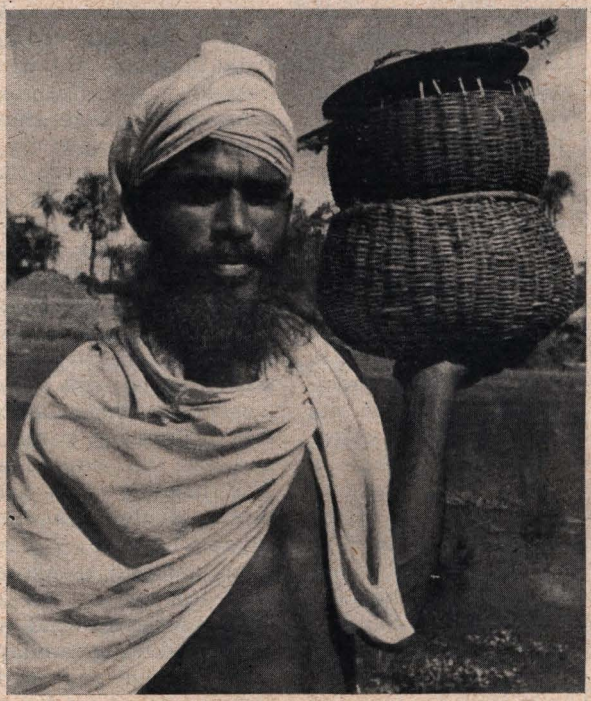
THE moral support of the village elders and chiefs is a valuable asset, but the dynamic has been evidently the moving of the Holy Spirit in the hearts of the men of the Church. We pray that in this common task they will not only accomplish their aim, but also find the joy of the "fellowship of the Spirit" and the strength that is promised to those who acknowledge Him.

IN WAR AND IN PEACE

Dr. and Mrs. Stanley Thomas are members of our Kond Hills Mission, India. Dr. Thomas has been on war service in Burma and Mrs. Thomas has been at Berhampur, Orissa.

I—By STANLEY F. THOMAS, M.B., B.S.

I WAS sent forward into one of the bitterest battles of the campaign and for six weeks was operating day and night, sometimes for twenty-four hours at a stretch, trying to help wounded men. While many went under, our reward was to see others slowly recovering becoming normal in their speech, taking food and enjoying it, aud gradually again exercising that priceless gift of cockney humour which is a better tonic than all the drugs of the pharmacopœia. At one time it was my job to go round the wards taking blood for examination, and to be greeted by cries of "Here comes the butcher!" did one's heart good, for it meant that bodily and mental vigour was returning and full health was on the way.



A MAN OF BENGAL

* * * *

FOR some time we had no chaplain, and it was my privilege to conduct informal services in the wards and, when occasion demanded, to stand by the graveside of those who had succumbed to their wounds, and to commend to the love of our Heavenly Father those dear ones left behind. There were constant opportunities of witness and testimony, and it has been a deep joy to meet with many who had need of help and consolation and to share with them the realities of a faith that works and a salvation that satisfies.

* * *

I HAD some interesting contacts with the local hill folks among whom the American Baptists have been working. Prior to our arrival, their homes, schools and church had been looted and for the most part destroyed, and they had been driven by the Japs into the jungle. As soon as the way was opened, they were back, gathering together what remained, and ready to start rebuilding what was lost. I had the privilege of conducting the first few services in their battle-scarred church and was humbled to see the strength and joy of their Christian experience which had triumphed over the terrible losses which they had endured. There was never a word of reproach, no sign of complaint, even though most had lost all they possessed. Surely they had come through the fire of tribulation and proved themselves to be pure gold.

II—By JOYCE PARKER THOMAS

I HAVE made several journeys to Gopalpur-on-Sea. During one visit the first baptismal service was held and a small Telegu Christian community was formed. It was an impressive and memorable day, summed up in the words of a small boy, " God did everything beautifully." My husband and I are particularly interested in Olesu, the pastor a at Gopalpur, for he was a patient for many months in the Udayagiri hospital suffering from tuberculosis. He seems to have made a good recovery and we trust his health may be maintained.

* * * *

DURING the rains I spent an enjoyable six weeks in the Kond Hills. At one time our staff there numbered twelve. Now there are but three men and two women. It was good to see old friends again, and I valued especially the Summer Classes for teachers and evangelists conducted by Mr. Fellows and Mr. Pradhan.

* * * *

MY return from Udagayiri to Berhampur is unforgettable. Dr. Green was with me and we were so foolish to leave in such torrential rain that we were almost soaked through before the bus journey began. About halfway down the *ghat* we were delayed by a huge boulder which completely blocked the road. We sat in the open bus in teeming rain for several hours with no food. Then a bus came in the opposite direction, to which we transferred ourselves and our luggage.

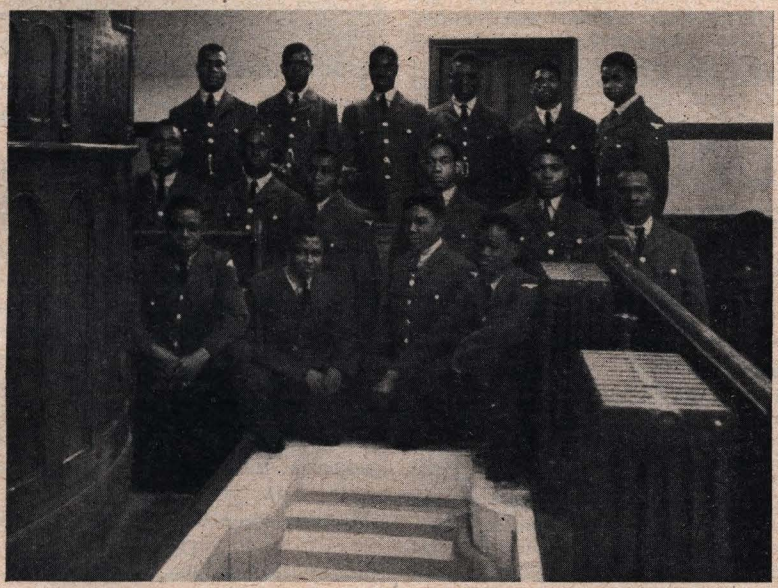
ON arriving at Russelkonda we learnt that about twenty miles further on the road was several feet under water, bridges were broken down and the bus could not proceed. So we had to remain for three days until the water had subsided and the bridges had been repaired. Fortunately a European Forestry Officer was living at Russelkonda and he put us up. While waiting here, I was glad of the opportunity of visiting a village about two miles away whose inhabitants are Konds. The local Oriya pastor is devoted to his work in this and other Kond villages nearby, with the result that the Christian community is flourishing and a Kond teacher and his wife are at work.

* * * *

DR. Elizabeth Clow, from China, joined us in Berhampur last October, with her three small boys. She was able to relieve Dr. Green while the latter was engaged in study prior to her language examination. Dr. Clow has quickly found a warm place in the affections of the people connected with the hospital. Her small boys are a great attraction and are well known in the district.

* * * *

WITHIN the last year three Europeans have been in our maternity section. One is the wife of a Methodist missionary from China, the second is one of our Bengal missionaries, and the third is the wife of an Army doctor residing in Gopalpur for the duration. So we were a large party.



JAMAICANS BAPTIZED IN MELKSHAM CHURCH, WILTSHIRE
(See article in August *Missionary Herald*)

JOINING OCTOBER TO NOVEMBER

FOR nearly forty years, Gift and Self-Denial Week has had its acknowledged place in the calendar of our churches. This year's observance begins on Sunday, October 28th, and continues until Sunday, November 4th.

Its appeal is made to all our churches and their organisations and societies. Money is needed to maintain existing work, which involves far greater expenditure because of soaring living costs for missionaries and their native colleagues, and for the conduct of their work. In addition, serious gaps caused by war conditions must be filled and new openings seized so that the Gospel of peace and goodwill may be proclaimed to peoples distressed and disturbed by prevailing forces and conditions.

The need for the Gospel was never more clamant. The opportunities were never greater.

Gift and Self-Denial Week may also be made an occasion for thanksgiving and prayer for the work, and for the offering of lives to Christ and His service at home and overseas.

Leaflets and envelopes will be sent to the churches in good time.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Timothy Richard Celebrations, that they may lead to dedication of life and possessions to Christ and His service. Pray also for China in this time of crisis and opportunity, and for our missionaries after more than three years in internment camps.

Second Week.—Bolobo, Middle Congo (see map in September magazine). For church, evangelistic, educational, medical and industrial work in an area of 10,000 square miles; for missionaries facing grave problems in scattered churches.

Third Week.—Lukolela, Tshumbiri and *Ntondo*, contiguous to Bolobo, the last named now a B.M.S. station. Offer thanks and intercession for the Congo Church and its leaders and the missionaries who guide.

Fourth Week.—Gift and Self-Denial Week. Seek for a record outpouring of gifts that the work be not hindered. Pray for the mission at *Upoto* and *Pimu* with large areas still unoccupied.

In the Succession

MR. DAVID J. ELLISON, a student of the Edinburgh Medical Missionary Society, has recently obtained the degrees of M.B., Ch.B., at Edinburgh University. Dr. Ellison is the son of the late Rev. E. J. Ellison, B.Sc., and Mrs. Ellison (*née* Constance May) of our China Mission, and a grandson of the late Rev. John Ellison of our India Mission. On the maternal side he is descended from the Rev. Joseph Doke of South Africa, and still earlier from the Rev. William May, and William Knibb of Jamaica. Dr. Ellison is a candidate for missionary service in China.

* * * *

A New Missionary Play

ATTENTION is called to a new missionary play, *The House of the Octopus*, by Charles Williams, which has already received favourable notices. This play will be performed at the Rudolf Steiner Hall, Regent's Park, London, N.W.1. each evening, from October 8th to 15th, with a matinee on the latter date. Tickets 5s. and 3s. 6d., to be obtained from the Home Department, B.M.S., 93, Gloucester Place, London, W.1.

* * * *

Sunday School Envelopes Again

AFTER a lapse of three years we are again able to supply *Missionary Contribution Envelopes* for use in Sunday School classes. The envelopes are made of strong brown paper and are planned to be used throughout a quarter. They can be obtained at 9d. per dozen (postage extra) from the Carey Press, 95, Gloucester Place, London, W.1.

BOOK OF THE MONTH

SO SERVES THE CHURCH

G. G. CRAGG

Shows how Christian Missions are dealing with the world problems of Want, Disease, Ignorance, Squalor and Idleness.

9d. (by post **10d.**)

CAREY PRESS, 95, Gloucester Place, London, W.1.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:

General Fund.—The Lord's Tenth, 15s.

Medical Fund:—Anonymous Thankoffering, £5; A. E. H., £1.

Translation Fund:—A. E. H., £1.

LEGACIES

The following legacies have been received in recent months:

1945			£	s.	d.
June	28	Miss F. G. Fulk	0	13	0
	28	Mr. G. Brookes	113	7	3
	29	Mrs. A. Brown	300	0	0
	30	Mr. H. A. Evans	1,000	0	0
July	4	Mr. B. Stillwell	100	0	0
	4	Miss A. Jackson	327	7	4
	6	Mr. M. Phillips	450	0	0
	6	Mrs. M. Ivens	100	0	0
	23	Miss R. J. Swain	151	16	8
	23	Miss L. Davey	45	0	0
	23	Miss R. Davey	10	0	0
Aug.	3	Miss L. Beaumont	936	6	3
	10	Miss L. Beaumont	653	5	3
	10	Miss A. Atkins	25	0	0
	13	Mr. A. W. Thompson	107	13	1

Arrival

2nd August, Miss J. F. Robb, M.A., from Delhi.

Departure

16th July, Miss E. R. Lewis, for Delhi.

The Mission House is 93-95, Gloucester Place, London, W.1

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MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

THE CHALLENGE OF WILLIAM KNIBB

LOADING BANANAS, JAMAICA

THE centenary of the death of William Knibb on November 15th provides an occasion for telling to our people the story of another leader. Knibb's missionary life of but twenty years was sufficient for his name to be indelibly written on the Church's roll of fame.

His record is a striking reminder that a man's talents multiply and blaze when the Divine spark touches him. This man was kept from offering himself for missionary service because of his modest estimate of his capabilities, and, like Moses, he deemed himself slow of speech. But he advanced quickly to leadership among his brethren and moved great congregations by the power and passion of his preaching. These and other gifts grew further as he pleaded the cause of the negro slaves before people in high positions, cautious committee members, and the rank and file of the homeland, until at last victory was won.

HE is another illustration that God raises up His servants for the time and task to which they are appointed. The long agitation for the emancipation of slaves throughout the empire needed a voice that could speak from first-hand knowledge and rooted conviction. It required a man who judged the worth of his fellows, whatever their status and colour, by the standards of God. And so Knibb fought vested interests, political obstructionists and complacent Christians, regardless of himself.

His was a volcanic personality. And men and women of his fibre and quality are needed to-day to set the peoples free in Christ's appointed way, and to bring order out of chaos on a world scale as he did in Jamaica. Knibb was a Sunday school boy and a youth in a Baptist congregation when he heard his summons. The Christian leaders of to-morrow are about us to-day. Who will sound the call to them?

H. L. H.

NOVEMBER DATES

Sunday, 4th—GIFT AND SELF-DENIAL WEEK ENDS

GATHER IN THE RESULTS

Thursday, 15th—WILLIAM KNIBB CENTENARY

THE KNIBB ANNIVERSARY AND THE PRESENT CHALLENGE

By ERNEST A. PAYNE, M.A., B.D., B.Litt. (Chairman of the West Indies Sub-Committee)

THERE will be many in Jamaica who, on November 15th, will remember that on that day, a hundred years ago, William Knibb died. The anniversary will not pass unregarded in this country either. Nor should it. Knibb was a striking and vigorous personality. His place in the roll of B.M.S. heroes is secure : Carey, Marshman and Ward—Knibb, Burchell and Phillippo—Grenfell, Bentley and Comber. The names of the great trios are familiar to us all, and it is the first of each group that stands out, deserving special honour and remembrance. Moreover, Knibb won for himself a place in the story of British slave emancipation. His agitation in Britain on behalf of the slaves between 1832 and 1834 was of vital importance to the successful issue of the struggle. His oratorical power made a unique contribution to the rousing of public opinion at a decisive moment. But no less important at the present time is the remembrance of Knibb's subsequent concern for the economic uplift and welfare of those who, first in 1833 and in fuller measure in 1838, secured their freedom. Further, there was his constant evangelistic purpose reaching out beyond Jamaica to the other West Indian islands and thence to the continent of Africa.

WILLIAM KNIBB

A ruddy, open countenance, vividly expressive of his feelings, generally beaming with kindness, but sometimes glowing with intense indignation ; a tall, athletic frame ; a fearless, resolute will and singleness of aim and purpose ; a clear, powerful voice and rugged, effective, excited eloquence ; an unaffected piety, expressing itself in sturdy faith and joy in God ; a deep affection and tenderness towards children and those nearest to him ; an ardent sympathy with the oppressed, especially the exploited negroes and the neglected Africans—these were Knibb's characteristics. They made him a beloved hero to his friends, both black and white. They made him a storm-centre both in Jamaica and England, bitterly hated and often threatened by the vested interests he attacked. His enemies regarded him as an unscrupulous demagogue. The more cautious members of the B.M.S. Committee found him often an embarrassment, for he was impulsive, did not mince his words and was often in trouble of one kind and another. Yet, now that much of the dust of controversy has settled there may be general agreement that the man matched the hour, and that he proved himself an outstanding leader and benefactor of the Jamaican slaves.

THE story has been often told, and should be told again in all our churches, for each anniversary of this kind finds a new generation to whom it will come with fresh challenge. And how much there is to be recalled. The boyhood in Kettering, adolescence in Bristol, the immediate offering of himself to the B.M.S. on the death of his beloved elder brother, the first shock of personal acquaintance with the iniquities of slavery, the lifelong dedication of himself to its overthrow, the exciting and dangerous period of the 1831 revolt, the campaigning in England with the incidents of the coat-tails and the shackles, the subsequent years of triumph and fluctuating fortune in Jamaica, the moving pleas for a mission to Africa and their answer in the sailing of the *Chilmark*. Knibb should be made familiar to all our Sunday schools and young people's societies. In many ways he is one of our most typical figures.

BUT there is something specially fitting in the fact that the anniversary falls just at this time. Knibb's beloved Jamaica has been going through difficult days. Economic depression has been accompanied by special war-time difficulties, by natural disaster in the shape of a hurricane, and by the inevitable consequences of prolonged political neglect. For Baptists these things have been the background of other troubles of our own, of which we would fain say little, but the consequences of which are writ large in a loss of numbers and of prestige. There has come, however, a renewed determination, both in government circles and among Baptists, to try to restore some of its brightness and prosperity to Jamaica. Government plans in the fields of education and social welfare are many and various. All the churches realise that a new day of opportunity has come. The B.M.S. has strengthened its forces in the island, and has pledged itself to do far more than of recent decades. The Rev. Thomas Powell has gone out as a Special Commissioner. The Jamaica Baptist Union and the rank and file in the churches have rallied to his leadership. We hope that in the next few years we shall see a new and greatly developed Calabar College and High School, a Baptist ministry in Jamaica, mainly from the island itself, but with not a few recruits from Britain, a band of trained women workers and Baptist missionary enterprise reaching out again beyond Jamaica and Trinidad and other parts of the West Indies. Some of these things are but dreams. All of them are needed.

These plans would have delighted the heart of William Knibb. As Baptists seek to recover ground lost in Jamaica, perhaps their greatest asset is Knibb's memory, still treasured, still powerful. As Baptists undertake these new tasks in the West Indies, perhaps their greatest need is a re-baptism with Knibb's spirit of dedication, courage, sympathy and vision.

THE FAITH OF WILLIAM KNIBB

By A. J. BARNARD, B.D.

WILLIAM KNIBB went out to Jamaica in 1825, just twelve years from the establishment of the mission there, and his twenty years of service were the years of laying the foundations and consolidating the Baptist Church in the island. He is an example in faith and piety of the type prevailing amongst the Dissenters of his day and the Baptists in particular.

His faith was simple, dogmatic and exact in expression. In brief, it was unashamedly Calvinistic. No philosophic doubt tormented him, the experiences of life might distress him, but they raised no ugly theological questions. He knew in Whom he believed with utter and simple confidence. The beginning of his faith was in an experience of God's grace, a conversion with tears and repentance. The object of its trust was the revelation of God in the sacrifice of Christ on the Cross. Christ had died for him; God freely forgave him all, for Christ had died. Faith and the fashion of life sprang from "a calm humble reliance upon the great atonement, mingled with a deep abhorrence of any claim of merit." These are his own words. This was both humbling and inspiring. Humbling because he received the grace of God as "a poor polluted sinner that deserved eternal destruction." On the other hand, there was the exalted sense of being elect in the mercy of God, assured of heaven, and that the presence of Christ was a constant reality.

From his boyhood Knibb dreamed of being a missionary. Sharing boyish confidences one day, his elder brother expressed doubts whether either would be well trained enough to become a missionary. "Never mind, Thomas," he answered, "the Society cannot do without printers, and I am sure Mr. Fuller will recommend us, and then we can preach too if we like." The early and untimely death of that brother on the Jamaican mission field spurred him to offer himself. When the first spasm of his grief had subsided, he said, "Then, if the Society will accept me, I'll go and take his place." And so he went, not as a missionary, but as a schoolmaster.

TRUE religious zeal is always evangelical, inspired by the sense of the grace of God, and glowingly evangelistic. Knibb's zeal was first of all concerned with the eternal salvation of the individual. In his fourteen years' ministry at Falmouth he baptized more than five thousand converts. But he was not blind to the appalling personal needs of the people to whom he ministered. He was profoundly disturbed at his first contacts with slavery. "The cursed blast of slavery," he wrote to his mother, "has like a pestilence withered every moral bloom." At first he was restrained by the directions of the Society from interference or even public speech on the matter, but the events of the insurrection of the negroes in 1831 and his own very trying experiences of that time moved him to action. Henceforward he fought tooth and nail to destroy the system. He saw that the gospel could never fully emancipate the soul until the person was free. To him slavery was wrong not because man was man in his own dignity, but because God was God, and had made man, yea, had redeemed him.

MAIN STREET, KINGSTON, JAMAICA

BEHIND this active life of a faithful missionary there was an ardent piety. Religion was no dull thing to him. He was a Puritan, and puritanism is never dull except to its traducers. "I do enjoy religion," he once wrote to his mother. He had a great love for Christ his Lord, and a spirit that accepted all the happenings of life as under God's control. The diseases of Jamaica destroyed five of his eight children. Each bereavement prostrated him with grief, yet he once declared, "Had I ten thousand lives I would spend them all in this cause. Do not talk of missionary sacrifices. I know not what they are." At times he was prone to be scornful of those who were daunted by the perils of the mission field, which in those days were far from few. His character was forthright and fearless, his courage never failed him. He had the virtues of the common man and no gift of the genius. His greatness was in the remarkable assembly and blending of these commonplace virtues. He was every inch a man, strong and sympathetic, masterful, yet tender.

HE had his frailties. He was impulsive, reckless in speech and action, prone to exaggeration and perhaps a difficult colleague. But no one was more beloved in Jamaica than he. A spiritual passion surpassed all his frailties and carried all before it. It was the love of Christ that constrained him. His enemies respected him and his colleagues entrusted him with the carrying out of various missions on their behalf. The founding of Calabar College was largely due to his inspirited advocacy and planning, and also the setting forth of the *Chilmark* in 1843, whereby the African mission was commenced.

On the morning of November 15th, 1845, he died. He was but forty-two years old. His name he left as a symbol of emancipation amongst Baptists. He was an emancipator, but he was far more; and not the least of his legacies to our Baptist tradition and heritage was that simple Christian faith revealed in his many letters and speeches. It was his faith that made him the man he was. "He had," said a contemporary, "a noble soul full of great thoughts, and great feelings, enshrined in a manly form, and the grace of God was in everything manifest."

AN INDIAN CHRISTIAN CONVENTION

By Private K. W. BENNETT

IT was my privilege to be in Delhi for the closing meetings of the Annual Convention of the Delhi Baptist Association which were held in Idgah Baptist Church. The theme was *Christian Life*, with special reference to the spiritual needs of the low-caste and outcaste people from whom the membership of the Association is chiefly drawn.

AN INDIAN CONGREGATION

Following a Friday evening meeting conducted by Miss Robb, the President, a session on Saturday morning was led by the Rev. Samuel Das, a Methodist evangelist. In the evening the Rev. G. D. Reynolds, M.A., spoke on " The Christian Life as a Life of Fellowship." After describing the nature and grounds of fellowship, he applied this to the Delhi churches and stressed the need for unity in view of the projected Baptist Union of North India. This is a vital matter at present, for it is of paramount importance that there should be built up a strong, self-supporting, self-propagating indigenous Church with adequate leadership and unity of purpose.

The Rev. A. Haider Ali of Palwal preached on Sunday morning. He told with great power of the work of the Holy Spirit in the beginnings of a mass movement at Hathin, nine miles from Delhi. Large numbers have been baptized and there are numerous enquirers from an increasing district. In many cases the seed had been sown a long time since, and frequently enquirers spoke of hearing the Word from missionaries long since retired. There has been persecution, but the converts have stood firm.

The Lord's Supper followed. This simple but profoundly inspiring celebration was conducted by the pastor of Idgah Church—Mr. Yunas David. It was uplifting to take communion from and with our Indian brethren and in many ways it was for me the highlight of the Convention, for the presence of Christ was felt.

MR. MATTHIAS JACOB led the evening service when I had the honour of speaking on " The Christian as an Individual." My translator was Mr. John David Masih, a young man educated in our Delhi United High School. He gave a most spirited translation and also led a party of songsters from Karol Bagh Church at both morning and evening services.

All the services were conducted in Urdu, but the tense spiritual atmosphere overcame barriers of language. It was a wonderful privilege to have this opportunity of fellowship with these people. Their faces simply shone with a radiance which was in direct contrast to so much that one sees in India. Christianity means peace, purpose and power to these folk. Let us remember them in prayer that in the days to come they may stand firm and be used in ever greater measure in the evangelisation of this great and needy land.

CONGO ITEMS

Bolobo

PRACTICALLY no itineration has been possible owing to shortness of staff, except for brief visits to some of the nearby villages. It is sad to reflect that the villages in the further districts have not been visited by a white missionary for the past three and a half years. All honour to those of our teachers who have carried on so valiantly, often in difficult circumstances.

No refresher courses for teacher evangelists have been possible, nor could we make plans for teacher training. It is encouraging for the future that we have been able to send two of our younger village teachers to Kimpese. We trust that the knowledge and inspiration that they gain may be used to the full when they return to us, and we pray that this may be the beginning of a new era in the life of the church.

Lukolela

THE work inland is suffering seriously because the entire population of many villages is absent on essential war-work. The men collect rubber and copal. The women fish and the children help either father or mother. In some villages only the evangelist and his wife remain at home. In many instances people came in for the missionary's visit and left again as soon as this was over. This resulted in badly attended services with small congregations, and made it difficult to obtain carriers. Roads have been neglected, with the result that it is more than ever difficult to get about.

RELEASED AT LAST

THERE is general thanksgiving that the end of the war in the Far East has meant freedom for missionaries of our China staff after their more than three years in Japanese internment camps. News has been received that all are well. The missionaries concerned are:

Rev. T. W. Allen (1931). Mrs. Allen and three children, released from internment in Manila.
Rev. Adam Black (1924).
Dr. and Mrs. C. V. Bloom (1931) and three children.
Rev. and Mrs. R. H. P. Dart (1925) and one child.
Rev. F. S. Drake (1915).
Miss A. Jagger (S.R.N. (1939).
Miss E. Johnson (1938).
Dr. and Mrs. J. L. Lewis (1938) and two children.
Rev. and Mrs. A. B. Light (1940) and two children.
Rev. and Mrs. J. C. Newton (1937).
Rev. and Mrs. W. P. Pailing (1914).
Rev. and Mrs. Henry Payne (1905).
Miss A. M. Pearson (1920).
Miss E. Pentelow (1922).
Rev. and Mrs. E. L. Phillips (1925) and three children.
Rev. F. W. Price (1911).
Miss E. A. Rossiter, S.R.N. (1911).
Rev. and Mrs. J. C. Scott (1929) and four children.
Mrs. Donald Smith (1910).
Rev. E. Sutton Smith (1940).
Miss A. Smurthwaite (1921).
Dr. and Mrs. R. J. Still (1935) and three children.
Miss M. I. Thomas (1909).
Miss E. S. A. Wheal, S.R.N. (1926).

Two children of Dr. and Mrs. J. M. Clow and three of the Rev. and Mrs. George Young, at school at Weihsien, Shantung, long in Japanese-occupied territory, are also well.

We wish our friends a period of rest and recuperation at the earliest moment. Later news will be circulated to relatives and friends, and will be published in the *Baptist Times*.

New Advances in India

"FROM Christmas up to date we have had the great joy of baptizing fifty-one converts—thirty-five from the non-Christian community and sixteen from the Christian community.

"The churches in the southern section are definitely pressing forward. In one village—Shobra—we were pleased to meet fourteen Santal converts (including five husbands and their wives) who had been baptized about Christmas time. Two years ago Shobra was a non-Christian village; now we have the joy of claiming a church there.

"This month, after much waiting, we have been able to provide a teacher-pastor for the new group of Christians at Bhagaon where, last year, these new converts had erected a chapel for themselves, and where new enquirers continue to come for teaching.

"In February, Bonhat, another non-Christian village in the same sector, was the scene of another advance, when twelve Santal converts were baptized. Bonhat is now no longer a non-Christian village, for to-day we have a new church testifying to the love of God.

"Our hearts have also been greatly gladdened to see a movement in our central and northern sectors, where nine converts have been baptized from the non-Christian community.

"Unto Him be praise who giveth us the Victory." HAROLD GRIFFITHS

* * * *

Rev. D. T. Roberts, B.A.

OUR India Mission has suffered a severe loss by the death of the Rev. D. T. Roberts, B.A., from malignant malaria, on September 15th. Mr. Roberts was associated in his boyhood and youth with Salem Church, Maesteg. Following upon his graduation after training in Cardiff and Cambridge Universities, he held a scholastic appointment in Bermuda. His offer to the B.M.S. was accepted in 1933, and he was appointed as headmaster of the famous Stewart School in Cuttack for Anglo-Indian boys and girls. Under his leadership the enrolment grew to over three hundred boarders and day scholars, and it also increased in educational strength to attain eminence for the quality of its work and its evangelistic power. Baptisms of its scholars were frequent, and former pupils bear Christian witness in positions of responsibility in many parts of India. Mrs. Roberts shared her husband's devotion to the work, and the sympathy of a wide circle of friends will be extended to her in her loss, and to missionaries, who mourn the death of a colleague in his forty-eighth year.

B.M.S. PRAYER CALENDAR, 1946

ORDERS are now being received for the B.M.S. Prayer Calendar for 1946. Restrictions by the Paper Control, make it necessary for the Calendar to weigh not more than one ounce, but in every other respect it is up to war-time standard. The picture, a wood-cut

engraving of a road in India, is an unusual one, drawn by the brother of a missionary, Rev. H. M. Angus, B.A., B.D. We hope that this is the last time Purchase Tax must be added. The cost of this Calendar, including Purchase Tax, is 2s. Friends are asked to order the Calendar immediately from the Magazine Secretary of their church. If ordered direct by post, the cost will be 2s. 1d.

EDITORIAL MISCELLANY

Mr. J. R. Evans

MR. J. R. Evans has retired from the position of Trade Manager of the Carey Press. Mr. Evans was appointed to this post in 1920, after serving for 20 years in the Accountant's Department. During his period of office the Carey Press has greatly expanded and its publications have become noted for the quality of their appearance and style. The magazines—the *Missionary Herald, Wonderlands,* and the *Quest*—have more than maintained their position and circulation. On the literary side, the books from Mr. Evans's pen have had a ready sale among the young folk for whom they were written, as have his missionary plays. His career has been marked by devotion and loyalty to the cause, and many readers will unite with the General Committee in paying tribute to his services and in wishing him a happy retirement.

Mr. A. J. Clark, who joined the headquarters' staff as a junior in 1914, and has long been attached to the Carey Press Book Room, has been appointed to succeed Mr. Evans.

* * * *

Rev. Malcolm Guthrie

CONGRATULATIONS are offered to the Rev. Malcolm Guthrie, B.Sc., formerly of our Congo Mission, on whom the degree of Ph.D. has been conferred for his thesis on "The Tonal Structure of Bemba," the most important language of Northern Rhodesia. This is understood to be almost the first degree of its kind to be awarded in African Linguistics. The Royal Society of Arts has awarded Dr. Guthrie its Silver Medal.

NEWS FROM INDIA

East of Lushai

THE Chin Hills, which lie to the east of our Lushai Hills area, came into prominence during the Burma Campaign. The Chins were without missionaries during the Japanese occupation but maintained fitful contact with our Lushai missionaries. Mr. Carter writes of a recent visit which he paid to this area:—

"My month with the Chins has been a really uplifting time. I feel I have never done a more worthwhile thing. There was always a possibility of being cut off by the rising river Kolodyne, but no rain fell on just the two right days and we got across in time.

"A grand bit of news arrived yesterday. Government is giving a grant for the three Middle Vernacular Schools I have started in the district. Everything keeps going according to plan! I may now plan the next move forward. It really is amazing how the Government has come along with new grants even during the war."

* * * *

Revival Near Palwal

NEWS has been given already of a movement Christwards in Hathin, a district near Palwal. The Rev. A. Haider Ali writes in the *Indian Monthly News Letter*:—

"In March and early April we paid three visits to a village near Hodal. The Arya Somajis got round a man, who is a *chamar* of Gurgaon, and is the representative of the scheduled (outcaste) castes in the Punjabi Legislative Assembly, and this man has been to Bhulwani, and has been doing everything to prevent them becoming Christians. The ground of opposition in this case is neither religious nor economic, but communal. What the result will be we are waiting to see. In the meantime our Hathin people are as strong as ever, they have one more village on the list of enquirers, and the three villages where people become enquirers, are getting ready for baptism."

* * * *

First-Fruits

"I HAVE just returned from the first of our district campaigns in the Garo area, Dacca. We had a grand time. There were two baptisms, both from the Mundai aboriginal community. This is a group of which we have such high hopes, and these first-fruits are a great encouragement. I have also to report the baptism of a caste Bengali here in Dacca."

W. B. S. DAVIS

* * * *

Religious Illiteracy

"I AM convinced that the remedying of this religious illiteracy within the Church is one of our most urgent tasks. It has been a privilege, a wealth of experience, a stimulus, during my first term in India to have worked with group after group of Christian students coming up to college. Some have gone forth into posts of responsibility in the administration of their land, others will. It is our prayer that they may be worthy of the name Christian. They are the future missionaries of the Church of Christ

LOADING SUGAR CANE, WEST INDIES

in India. It is they, more than anyone else, who can effectively bring to their own people in village and hamlet, in town and city, the glorious riches of the Gospel of Christ. But they must be literate in the fundamentals of their Faith."

VAUGHAN WALTERS

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FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—*Yalemba*, Grenfell's last station, with *Ligasa*. Pray that through the varied witness of preaching, teaching, training, healing, translating and industry, the Word may have free course and be glorified and that the scattered Church may be built up in the faith.

Second Week.—*Yakusu*, innermost station, centre of an area twice as big as Wales. Pray that amid widespread effort the high quality of the work may further develop and the Church grow in power and fervour.

Third Week.—*Yakusu* sub-stations—Stanleyville, Yalikina, Irema and Bandjwadi, that they may increase as centres of the Light amid pagan darkness through which many shall find eternal life.

Fourth Week.—The Society's Officers and Committee, especially Dr. Williamson, now in India ; that they may be consistent in life, wise in counsel and strong in leadership, that the work may go forward.

NEW PUBLICATIONS

Adventurers in Africa. H. L. HEMMENS. The life story of seven pioneer missionaries : Donald Fraser (Nyasaland), Thomas Birch Freeman (Gold Coast), W. Kendal Gale (Madagascar), Thomas Lewis (Congo), Mary Slessor (Calabar), Lilias Trotter (Algiers), and Bishop Tucker (Uganda), with a chapter on Missions in Africa. Written primarily for use by Christian Endeavour Societies in 1946, but of general interest and profit. 1s. 6d. (by post 1s. 8d.).

Through Chinese Eyes. HAROLD B. RATTENBURY. An account of life and developments and the impact of the Gospel on China told from the standpoint of a Chinese by a missionary of long experience. 152 pp. 2s. 6d. (by post 2s. 9d.).

Whither Bound ? D. J. BIGGS. A handbook for workers among children which tells the story of the London Missionary Society. 1s. (by post 1s. 2d.).

The Ship of Gold. J. ROLAND EVANS. A missionary play for eleven characters with an element of mystery and a successful quest. 9d. (by post 10d.).

Let's Play Games. A handbook of suggestions for overseas games for all occasions, especially valuable for week-night organisations and children's parties. 9d. (by post 10d.).

* * * *

More than Six Million Books

THIS is the publication record of the United Council for Missionary Education in which the B.M.S. has been a partner from its foundation thirty-eight years ago. Its new catalogue of current missionary publications contains no less than 130 titles. Copies of this catalogue and of the publications it mentions can be obtained from the Carey Press, 95, Gloucester Place, London, W.1.

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :

General Fund :—Anonymous, 10s. ; Anonymous, 12s. ; A thankful Baptist, £1 10s. ; J. W. D. A., £1.

Medical Fund :—Anonymous, £1.

Births

18th August, at Berhampore, to Rev. and Mrs. H. W. Nicklin, of Dinajpur, a daughter—Brenda.

27th August, to Rev. and Mrs. C. A. P. Couldridge, of Kibentele, a daughter—Christine Caroline.

Marriages

10th August, at Penygroes, Llandebie, Rev. W. Tudor Morgan, B.A., B.D., B.Sc., to Miss Enid M. Herbert.

27th August, at Bristol, Rev. R. F. Tucker, B.D., to Miss B. Garside, S.R.N.

4th September, at Epsom, Rev. E. G. Collins, B.D., to Miss M. Wigner.

Deaths

6th September, at Exeter, Rev. T. Watson, formerly of Bengal.

15th September, at Cuttack, Rev. D. T. Roberts, B.A., of the Stewart School.

Arrivals

13th August, Rev. and Mrs. G. H. Brown, from Calcutta ; Rev. and Mrs. K. F. Weller, from Balangir ; Miss W. Fitzhenry, from Baraut ; and Rev. B. J. Keogh, from Kibentele.

14th August, Rev. and Mrs. H. J. Charter, from Colombo.

31st August, Mrs. T. W. Allen, from Manila and the United States.

8th September, Miss L. E. Head, from Kibentele ; and Miss M. C. Macintyre, from Kibokolo.

Departures

16th July, Miss E. R. Lewis, for Delhi.

8th September, Dr. H. R. Williamson, visiting India, Ceylon and China ; Rev. R. F. Tucker, for Lungleh ; and Miss E. A. Allsop, for Ceylon.

11th September, Rev. A. E. Selwood, for Chandraghona.

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THE MISSIONARY HERALD

OF THE BAPTIST MISSIONARY SOCIETY

PRICE TWOPENCE

THE CHRISTMAS MESSAGE

NATIVITY PLAY IN CONGO - (1) THE SHEPHERDS

THE first Christmas for six years free from the din of war will find a world anything but peaceful and tranquil. The prophets who predicted that the period following the war would prove more difficult than the years of armed conflict are seen to be right. Discords in high places are hindering a harmonious settlement of world affairs. Rival factions are splitting nations asunder. Hunger, homelessness and disease are working havoc among stricken peoples. It is a sad and sorry world that approaches the festival of peace and goodwill.

Yet the very condition of affairs reinforces the need for the observance of Christmas and for a fuller understanding of its essential meaning and message. More than ever, sorrowing humanity needs the tidings of great joy and the personal knowledge of a Saviour able to deliver it from that power of sin which is the root cause of its ills. The blatant discords of earth call for a pause so that the harmonies of heaven may be heard again. And we who are committed to follow the Christian way amid the maze of world affairs need once again to see the guiding star in order that we may continue with resolute step along our appointed path.

WE can rejoice that, in almost every land, there are those who will keep Christmas in the true spirit because they know that God broke through to redeem them from the thraldom of sin and to give them the power to live a new life. In these companies of Christians, often small and immature, we can see the hope of a new and better world, for it is through them that the Christian message will be proclaimed to their fellows, and in their lives that its transforming power can be shown. So our Christmas joy is reinforced by the fact of the World Church with its record of past achievements and its promise of future good.

H. L. H.

TUESDAY, 1st JANUARY, 1946

ANNUAL UNITED NEW YEAR MEETING OF PRAYER FOR MISSIONS

KINGSGATE BAPTIST CHURCH, Southampton Row, London, W.C.1. 11.30 a.m.

Leader and Speaker: REV. J. C. RENDALL, M.A., Harrow

CHRISTMAS AT KIMPESE

Kimpese, in Lower Congo, is the Institute for training pastors and teachers in which the B.M.S. is in partnership with the American Baptist Foreign Missionary Society and the Swedish Missions Forbündet. The students are accompanied by their wives and families and the community is large.

IT was Christmas Eve at Kimpese far away in Africa. The sky was crystal clear after rain. The air was warm and heavily laden with perfume of tropical flowers. Ten-year-old Manuele Diatezwa sat out under his palm tree repeating over and over his lines in the Christmas pageant. He had forgotten one line at afternoon dress rehearsal. He said to himself, " I must not forget to-morrow ; I must really be the stable-boy at the inn, not Manuele Diatezwa." He noticed the evening star and wondered if it could have been the star that came and stood over where the baby Jesus lay. His grandmother called that star the Moon's wife because it always followed the moon at a proper distance.

Next morning Manuele and his little sister hurried to the church. As he dressed for the pageant he felt very grand in his turban and robe of many colours. The pageant began in the clearing behind the church. Now Manuele was really the stable-boy as he busied himself sweeping about the inn, carrying wood and water, waiting on guests and running errands.

All day people came asking for places to sleep in the inn. By later afternoon, when the Roman tax collector had arrived and demanded the best place in the inn, there was no place left. Manuele was ordered to give his poor little sleeping mat to the Roman's servant. The court was crowded with camels and donkeys on which guests had arrived. A driver had filled one corner with sheep. Manuele filled the manger with hay and threw a lot over the back of the manger on which he himself would sleep that night. When Joseph and Mary arrived from far away Nazareth all Bethlehem was crowded with people. Manuele heard Joseph pleading with the inn-keeper and saw Mary's tired face. As they were turning away with no place to sleep he spoke to Mary and offered her his bed of hay in the sheltered nook back of the manger. She accepted it gladly and soon was fast asleep. Joseph sat near Mary.

MANUELE was soon sent on an errand down the hillside to the shepherd's field, where he found the shepherds sitting about a camp fire cooking their evening meal. They bade him sit and eat with them. After eating they all wrapped their camel's hair blankets about them and stretched out on the ground. Manuele was soon fast asleep. About midnight he was awakened by one of the shepherds who was walking about guarding the sheep from hungry prowling wolves and lions. The stars were very bright. Manuele pointed to one especially bright which seemed to hang low over Bethlehem. The shepherd said, more to himself than to the boy, " There shall come a star out of Judah—the Messiah, Who shall free us from the Roman yoke." Just then the sky was lit up and an angel spoke to them, saying, " Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest and on earth peace, goodwill toward men." Then all was quiet again.

Manuele danced up and down with joy.

"It's the baby of the Nazareth woman, the woman to whom I gave my bed behind the manger. It's her baby. Come quickly to the inn and see."

Up the hill and into the court ran all the shepherds except the ones who guarded the sheep from the hungry animals. There they saw Mary's baby wrapped in swaddling clothes and laid in the manger. They told Joseph and Mary about the angel's message and the song. Kneeling down, they worshipped the baby. When the shepherds went back to their sheep Manuele stayed near the baby. He couldn't take his eyes off the sleeping child. He heard Joseph tell Mary that an angel had told him the child should be named Jesus—Saviour, and Immanuel —God with us. Manuele said, "Why, Emmanuel is my name, too, Manuele for short, and it means God with us." He knelt again at the manger bed and said, "Thank you, God, for coming to be with us. Thank you for sending us missionaries to tell us this Good News. Thank you for Jesus, Emmanuel." Softly he sang "Sleep, my little Jesus, while the shepherds homeward journey on their way."

(2) THE WISE MEN

IT was Christmas night at Kimpese. The sky was crystal clear again. Manuele sat under his palm tree thinking about the pageant of the Christmas story. It was all very real to him. To himself he thought, "How I should like to have grown up with Jesus and played with Him in the carpenter's shop; to have heard the stories Joseph and Mary told Him about Joseph and His brothers, and Gideon and David; to have run with Him to the hilltop to see the camel caravans and soldiers and Roman chariots go by on the old north road. I wish I had been with Him then." For quite a while he sat quietly thinking, then began to sing, "I think when I read that sweet story of old, when Jesus was here among men, how He called little children as lambs to His fold, I should like to have been with Him then."

CHRISTMAS AT YAKUSU

by W. HEDLEY ENNALS, Belgian Congo

The last Christmas at Yakusu was made memorable by the return from war service in Palestine and other countries of Sergeant Bobe, an old Yakusu boy. Mr. Ennals includes his significant message.

THE station call-drum was excitedly beaten at 5 A.M. on Christmas Day, and soon there was the sound of hurrying and scurrying as the members of the various groups of carollers moved swiftly to their assembly points and proceeded to visit the homes of the missionaries in orderly but excited array.

"Here are the girls from the Boarding School," announces a missionary discreetly concealed. Their leader had secured the school hand-bell, and they sang their Christmas hymns to its clanging accompaniment. They were a picturesque group. The light of the candles they carried revealed them clad in blankets or other articles of clothing over their school dresses, as they glanced across at their conductress beating time to lusty singers.

The missionary who is thus honoured passes a gift to the leader of the carollers and the gay crowd moves briskly away with the greeting, "Happy Christmas"—the two English words which have been handed on and surreptitiously practised by each succeeding generation of schoolgirls.

As the party of girls melts away it is

quickly replaced by another group which has been waiting in the shadows. It might be scholars from the boys' school, or perhaps a group of workboys, or one of the tribal groups singing in their own distinctive mother tongue. There will, perhaps, be seven such parties, and dawn will break before the last of the groups disperses.

As the missionaries emerge from their rooms Christmas greetings to colleagues are despatched by houseboys who often dress up for the occasion, thus permeating the station with the general spirit of goodwill. After breakfast the missionaries give their houseboys new suits and small gifts.

(3) THE WISE MEN WASH EACH OTHER'S FEET

THE station church has been decorated for the occasion under the guidance of Kaambo, the oldest inhabitant of the mission station, who fifty years ago, when Harry White was left quite alone, brought him water and firewood. And soon along every path the folk are coming to share together the joy of "praising the newborn King." Folk from the nearby villages swell the company, and it is with the warmth and goodwill of Christmas that black and white greet one another as our thoughts are carried back to that first Christmas nearly 2,000 years ago.

Just before Christmas, 1944, we had the pleasure of welcoming back to Yakusu Sergeant Bobe, one of our old boys, and a graduate of our medical school, who had seen service in Abyssinia, Nigeria, Egypt and Palestine. He had been invited to speak at our Christmas morning service. It was a large and eager company that turned to listen to this smart khaki-clad figure, one of their own, who had been out into the far places of the world. "When I was here in our homeland," he said, "I used to think of Jerusalem, Nazareth, Bethany and Bethlehem, as places that existed in some other world than ours. But, I tell you, I have seen these places with my own eyes. Can I tell you the thrill of treading the paths the Saviour trod? Or of seeing the hills where long ago the shepherds were looking after their sheep when the voice of the angel broke the silence of the night? Or of when I looked in at the place where they said, 'Jesus was born here'? The joy of such experiences is beyond all telling, but let me tell you of a joy that is yet greater, and though you may never leave your Congo home, that joy may be yours. It is true that you may never go to Bethlehem, but Bethlehem may come to you! If you will let Jesus Christ be born in your hearts, then you will have the most wonderful of all human experiences. Will you receive Him, Jesus, the Saviour of the world and your Saviour, too?"

As the service proceeded certificates were given to other medical students who had been successful in their studies. Our prayer is that they may be faithful in their testimony wherever they are sent, and so bring the message of hope and joy and peace to a sick and needy world.

Ceylon Aids Burma

RATNAPURA Girls' School shared in the response to a recent island-wide appeal for reconstruction work in Burma. This coincided with a Week of Prayer and World Fellowship. The Sinhalese teachers seized upon this effort as providing an occasion of thanksgiving for the end of the war. An appropriate song, written by a teacher, was sung by a small group of scholars during School assembly. The effort realised £2 8s.

Miss Brook, who sends this news, adds: "A strong nationalistic spirit is again abroad. The only way to keep it sane and right is to make internationalism more real."

CHRISTMAS AT FERGUSON HIGH SCHOOL, RATNAPURA

By EVELYN A. ALLSOP

How Christmas brings joy to children in Ceylon is described by Miss Allsop, who first went to that island in 1920 and who has just returned there again after furlough.

FATHER CHRISTMAS is coming! Throughout the term we have been looking forward to this day. This is Ferguson High School, Ratnapura, and here are all the girls and boys, three hundred of them, assembled round the Christmas tree. Oh no! It is not a fir tree, but just a branch of a wild tree from the jungle securely fixed in a barrel and decorated with coloured paper streamers and the coloured balls we keep from year to year.

And here are the children from the village school who have come as our guests this year. They have never heard of Father Christmas, and look round at the excited faces gazing at the Christmas Tree, wondering what it is all about.

Father Christmas not coming yet? While we are waiting, let me tell you what we did this week, the last week of term. Last Sunday morning we dramatised the Christmas story in Sunday School. We had real calves and straw, and we pictured the scene when Jesus came to live among men, and the shepherds and wise men appeared, too. Mother's *sari* came in very useful for Bible characters, and the mothers and teachers lend theirs willingly.

On Thursday we held a carol service in which the different houses—Dorcas, Lydia and Esther—sang well-known carols in chorus, and each house sang a new one separately. The Tamil children also sang in Tamil, the Sinhalese children sang in Sinhalese, while a few boys who learn Latin while the girls do needlework, proudly sang *O come, all ye faithful* in Latin. We also sang a chorus in Chinese which Miss Joan Bell of Shensi taught us when she spent a few days at Ratnapura on her way to China. These carols help us to realise how Christmas is a sacred and happy festival throughout the world where the Gospel is known. Parents and friends were invited, and the collection this year will be sent to our Baptist orphanage at Matale so that the girls there may share in the Happy Christmas we wish to all.

THROUGHOUT the week we have been talking about Christmas in Britain. The children love to hear about snowballing and skating, about Jack Frost and the snow. In sunny Ceylon where it is always warm, even at Christmas, we try to imagine what it feels like to be in Britain, though it is difficult to understand the winter cold. All the children are dressed in cotton frocks. They never wear a coat because we have no cold season.

Father Christmas arrived on a motor cycle last year. This time we glimpsed his red robe through the trees, as he rode on an elephant. The children rush to see him alight. Jumbo lifts his front leg and Father Christmas, holding on to the chain around the elephant's neck, steps on to the elephant's leg, politely raised, and reaches the ground. What a welcome he receives as he carries his precious bag, and makes his way to the Christmas Tree.

The great moment has arrived. The mysterious little parcels are handed out one by one, the tiny guests receiving theirs first. Teachers are remembered as

(4) THE WISE MEN PRESENT THEIR GIFTS

well as the children. Then comes the thrill of discovering their contents, after which Father Christmas is led to a chair. Here, surrounded by an admiring crowd, he plays his concertina while all join in singing our favourite carols once more —*O come, all ye faithful, Silent night*, and *Away in a manger*.

When Father Christmas leaves, someone calls for "Three Cheers," and the lusty response testifies to the sincerity of the cheering. Jumbo lifts up his front leg once more, Father Christmas hoists himself up on his back, and away he goes, as we shout, "Good-bye, Father Christmas, until next year!"

CHRISTMAS IN AN INDIAN HOSPITAL

By HILDA K. HALLS, S.R.N., Berhampur

This description of Christmas celebrations is typical of mission hospitals, and, indeed, of mission stations everywhere.

CHRISTMAS activities in Berhampur, Ganjam, begin about a week before Christmas Day and continue for several days after.

There is usually as much pleasure in preparation and anticipation for the season as in the actual realisation. Carol singing by the doctors, evangelist, nurses and other members of the staff is a special feature of Christmastide. Carols in English, Telugu, and Oriya are practised and sung. Three or four evenings before Christmas most of the staff gather together outside the mission bungalow, where the hospital car, hospital ambulance and sometimes a car or a lorry lent by the Rajah of Bodakemidi, are lined up. The singers crowd into the various cars and are waved off by those who remain to look after the patients. The cars take the singers to the homes of the patients and their friends in the town, and on another evening to the Christian villages, and on a third to Gopalpore, a seaside place nine miles from Berhampur.

Here the Indian carol singers delight in singing in English, and they sing well. Gifts of money from old patients and friends received on these occasions are used for clothes and extra food for the poor of the hospital and for the children of all those who work on the mission compound. The balance goes to the general funds of the hospital.

MEANWHILE those who are on duty in the hospital (they will have their turn the next night to go out singing), with the help of some of the patients, are busy making coloured paper chains and decorating the wards and verandas. There is much competition among the nurses of the different wards, each trying to excel in making their ward the gayest and brightest.

On Christmas Eve a lantern service is held in the hospital. The screen is part of the whitewashed walls of the veranda. The speaker is one of the staff or a member of the Oriya church or the pastor, who tells in simple language the wonderful Christmas story. The nurses form a choir and sing the Christmas message. On Christmas morning we are wakened about 4 A.M. by the nurses from a distance, and then later outside our bedroom doors. They look festive in gaily-coloured saris, with flowers and ribbons in their hair, some of them playing the tambourine. They proceed through the wards and round the compound and to the doctors' and evangelist's quarters. Then comes the time for distribution of presents by the European staff to patients,

YOUNG PATIENTS: BERHAMPUR HOSPITAL

doctors, nurses, evangelist and all who serve the hospital.

Christmas services are held in the churches, which are prettily decorated. The Telugu and English services occupy the morning. At the afternoon Oriya service the church is usually overflowing.

DURING the early part of the day and, later on, singing bands of boys and girls and older members of the churches visit the hospital. The numerous beggars of the town, hearing that it is the Christians' "Big Day," wait outside the churches and make their way to the mission bungalow crying out and holding out their hands for money. The patients all receive biscuits, fruit and sweets.

The chief event of the afternoon is a special hospital service. A speaker gives again the message given by the angels, "Unto you is born this day a Saviour which is Christ the Lord." The out-patient department is closed and only emergency cases are attended to. Usually one or more babies are born in hospital on Christmas Day.

The day after or the next is the Staff Christmas Party for doctors, nurses, and Biblewomen. There is much merriment and laughter, tea and games and competitions and small prizes. So ends Christmastide at Berhampur, but not the spirit of Christmas, which each one resolves to carry through all the days of the New Year.

INDIA AND CHINA—A CONTRAST

By MARGARET E. KILLIP, B.A.

Miss Killip, on her return to China, was obliged to spend time in India. Here is a striking word picture of Indian conditions seen through eyes accustomed to China.

ONE cannot be long in India without knowing what a difficult mission field it is to work in—full of mighty, thorny problems concerning relations between Missionary Society and Church, and between Church and World outside. India is a land with a background and tradition of division—many races, many languages, many religions and many castes, and the Christian Church in many areas has been built up from the out-caste population and forms but yet another "caste." Herein lies a psychological problem of the first magnitude.

One has only to think of the cultural unity of China to realise what a different foundation there is for the Christian Church. In spite of civil wars and disorders and cutting up by the Japanese, China is a country of one race, one language, and one culture; with a tradition of Empire with its uniform system of government, wherein "all within the four seas are brothers." It is a country whose temples frequently bear the inscription "Three Religions, One Body," and where it is possible for a man to be a Confucianist, a Buddhist and a Taoist at one and the same time. But where unity is so sought and accepted there is grave danger, and the Church had jealously to guard its distinctiveness and its separateness.

BIBLE WOMEN: BERHAMPUR HOSPITAL

IN Delhi and the Church area around, tremendous emphasis is placed on the education of the Christian community. Oh, for the day when the Church in our part of China will feel a like responsibility! Here are primary schools and high schools for the children of Christian parents. There are two boarding schools, one with 350 boys and the other with about 200 girls, and both with classes from kindergarten to matriculation. Verily it is the Church of to-morrow being educated and its leaders being trained, for many pass on to college to become teachers or to enter the ministry and so return to serve their own community.

At first I was surprised at this segregation of Christian children, for we are used to a good mixture of Christian and non-Christian in

our China schools and find that the faith of our Christian boys and girls becomes more vital and their characters stronger as they have to witness before their non-Christian fellows. But in India the problem of background enters in. The children are from the out-castes of society and have that peculiar mentality of Depressed people—little self-respect, no consciousness of being able to help others, and they need special treatment, the giving of a sense of security which comes from belonging to a community where God is.

ONE thing India has supremely, and it is found among these girls and boys—a sense of the Divine. Never shall I forget the Sunday afternoon I went into the chapel where senior Sunday School is held. Boys and girls slipped off their sandals as they entered, for "the place was holy ground." They trod reverently and worshipped with awe. There was "something" whereby I knew God was in that place, and I said to myself, "This is India, and India can worship. This will bring the Indian Church through, for God heareth prayer."

BEWILDERMENT IN CONGO

By JOHN and MARY VICCARS, Bolobo, Middle Congo

The war and the inflow of Western civilisation is profoundly affecting peoples of Central Africa. Mr. and Mrs. Viccars, new additions to our missionary staff, detail some of its effects.

NOT only the boys and girls here, but the people also will need education—Christian education—for a long time before they can be left without guidance. They are partly enlightened, but this is as great a danger here as at home. Now they can read a little, but have hardly developed a critical faculty. We know only too well how they can be led into wrong ways and be persuaded to follow erroneous ideas.

In Africa, as in any country, a mere smattering of education enables you to read the findings of astronomy and astrology, but it does not help you to discriminate between the true and the false. It enables you to read about the microscope and horoscope, but to what profit is this if you conclude that both are scientific instruments to be regarded with equal awe? So here, what we need is to build up a new sense of values as part of education that will help our lads to distinguish truth from falsehood, and not merely to distinguish truth, but to desire and follow after it. In African ways they are shrewd and critical, but Western civilisation confronts them with ideas that fall into no category known to them. They are asked to give their allegiance in circumstances beyond their power of understanding and criticism.

(5) THE THREE KINGS

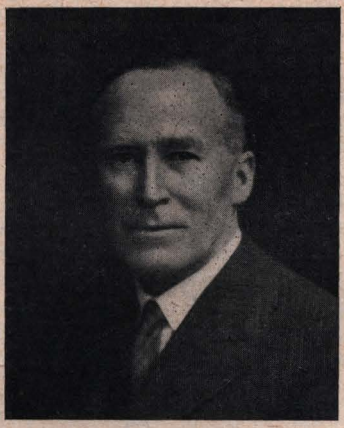
THE people are bewildered and the Church and Mission School have a great part to play. It is for us to show them where their hope and salvation lie. At present many think it is in money and the adoption of European dress, and while we rejoice in the raising of their material status, and at all real progress, we try to point out to them that these things are secondary. Their own and their country's hope lies in the development of Christian character, and not in exchanging their spears for discarded sun-helmets and shoes.

We can only understand their bewilderment as we realise how recent is their emergence from the primitive state. On Sunday I attended an open-air service. I stood next to an old man who remembers H. M. Stanley passing down river on his voyage of exploration in 1877. One of our workmen was formerly a boy in George Grenfell's house. It can be seen, therefore, that the time when Western civilisation first began to encroach on the primitive life is within the memory of the older folk. Dr. Chirgwin has aptly stated the abruptness of the change when he says that a people living in an age as primitive as that of Moses is suddenly confronted by the age of the motor car, wireless, 'plane and a thousand other wonders.

Perhaps it is little wonder that now new spheres are open they wish to explore them. But even exploration needs a guiding compass, and charts when available are not to be despised. What more could we wish for them than that their chart should be the Way of Life our Master outlined? And what better compass than the guidance of the Holy Spirit?

THE SOCIETY'S TREASURERS

THE resignation of Mr. H. L. Taylor, the Society's treasurer, through urgent family claims, has been received with deep regret by the General Committee, and with due acknowledgement of his long and valued leadership of the Society.



MR. H. L. TAYLOR

Mr. Taylor brought a rich equipment to his office on his appointment in 1930. He had served as treasurer of the large Bristol B.M.S. Auxiliary and as honorary secretary of the Laymen's Movement. On the business side the directorship of a leading firm with an international reputation qualified him to deal with the Society's finances. His spiritual endowments and his incisive and persuasive speech marked him as a convincing advocate of the enterprise.

Mr. Taylor's tenure of office has been marked by unprecedented strain and anxiety. He was met by the economic blizzard of the early 'thirties and by the vaster problems of the war years. But he never lost faith in God and the cause, and he frequently surprised and encouraged his colleagues by the buoyancy of his optimism and the daring of his proposals. He gained the esteem and, indeed, the affection of his colleagues and of the missionary staff who found him a sympathetic and understanding friend.

A host of friends will join the General Committee in appreciation of an eminent treasurer. A tribute to him by a former colleague will appear in our next issue.

There will be general gratification that, in response to a unanimous resolution of the General Committee, Mr. Seymour J. Price, the Celebrations Fund treasurer, has consented to accept responsibility for the treasurership for the present.

"IF ONLY THE REST OF INDIA!"

By W. E. FRENCH, B.Sc., Bishnupur, Bengal

The missionary enterprise has a vital contribution to make to the solution of the Indian problem. Indeed, it offers the only complete and abiding solution. Mr. French shows here how the Bishnupur Boys' School is helping to this end.

THE clamant present need of India is co-operation. The clashes between Indian and British, Hindu and Moslem, land-owner and tenant, police and public, are all divisive factors. India needs a demonstration of team work.

We have tried to give this through the Union Christian School at Bishnupur in Bengal. There we have cordial co-operation between churches, for since 1926 the L.M.S. has been a partner with the B.M.S. There is collaboration between the British Missions and the Indian Church, for the B.M.S. in Bengal now works through the Bengal Baptist Union, and the L.M.S. through its Church and Mission Council. There is happy fellowship between Indians and British in the School, for the headmaster is the Rev. S. K. Chatterji, M.A., of the L.M.S., who spent a year at Cambridge where he took the Cambridge Teacher's Diploma. He represented Bengal at the Jerusalem International Missionary Conference in 1928 and again at Tambaram in 1938, and was for many years Secretary of the Bengal Christian Council. A Congregationalist himself, he married a Baptist, the daughter of the late Rev. B. A. Nag, known to many in Britain as an outstanding Christian leader.

Associated with Mr. Chatterji are three British missionaries, one from the L.M.S. and two from the B.M.S. The remaining members of the staff represent the Anglican, Baptist, Congregational and Presbyterian Churches, with three Hindus and two Mohammedans who have every sympathy with our Christian ideals. I have had happy and fruitful fellowship

in the work of the school during more than half of my missionary service.

The boys, too, form a co-operating community such as we long to see in India. One hundred of them are boarders from Christian homes, picked boys who will form the future leaders of the Christian community. There are forty Hindu and Mohammedan boarders, admitted on the understanding that no caste rules are observed and that all share the same life and fellowship. Day boys number two hundred and fifty, mostly Hindu, with a good number of Moslems. If only the rest of India could forget its differences as our boys do !

THE Bengal famine gave us an opportunity to demonstrate our team work in the service of our needy neighbours. While the authorities were trying to meet the appalling needs of the vast influx of starving people into Calcutta, Miss Gwladys Jones of the B.M.S. drew the attention of our District Magistrate to the need for tackling the problem at its source in the villages where the distress was so acute. The magistrate, a keen Welshman, came to Bishnupur and asked us to organise a Grain Distributing Centre. He promised us eleven tons of rice or other food grains a week if we would organise its distribution. As I was living alone, my house became the rice store.

REV. AND MRS. S. K. CHATTERJI

At first we were faced with a howling mob, pushing in through the gate, and we had to reduce chaos to order. With the help of the chairman of the Parish Council, an old boy of the School, we issued 4,000 ration cards, and each family had to come on alternate days to get its ration of 2 lbs. of rice. Then we taught them to form a queue, and elderly women would come early, put a leaf on the ground with a brick on it, saying, "That's my place," go off to do their shopping and return to find their place kept for them.

We had to deal with 2,000 people daily, after a full day's duties in school. The staff provided an enthusiastic team of workers, and so organised methods that each buyer passed through six hands before finally getting her rice. Before the end of the famine relief period, we had become so efficient that we were dealing with 1,000 an hour, or one every two seconds. The Viceroy, Lord Wavell, with Lady Wavell and the Governor of Bengal, came to see our work. The Viceroy went the entire length of our quarter-mile queue of women, and declared that they were the most orderly and best-fed crowd he had seen in Bengal.

A MILK distributing centre was established at the side of my house in charge of the women of Bishnupur Church. Here all feeding and expectant mothers in the queue and their children were given a glass of milk. Nearby, local old boys ran a rice kitchen under our supervision where those without money to buy rice could get a good meal.

When sugar rationing was introduced the scheme collapsed through corruption and mismanagement. A deputation of local leaders and shopkeepers then waited on the magistrate who asked them to name one man all could trust. With one consent they chose Mr. Chatterji, the headmaster of our school. So he became honorary Sugar Controller for the area.

We were delighted when the Viceroy conferred the Kaiser-I-Hind medal on Mr. Chatterji and Mr. Sircar, Indian district missionary, and the M.B.E. on our district magistrate, Mr. Llewellyn, in recognition of their work for famine relief.

WHENCE comes the power for this team work ? The centre of all our activities is the school chapel, as imple thatched building, with a blue screen at the back in which hangs a blue cross. There our Indian headmaster leads daily school worship and the school service on Sunday mornings. So we learn to labour together with God.

THYSVILLE IS DIFFERENT

By HAROLD J. CASEBOW, B.D.

THYSVILLE is one of three stations in the Lower Congo area. The others are Wathen and Kibentele. Unlike these, Thysville is a town with more than 250 European residents and 7,000 Africans. A valley separates the European quarter from the African. A railway runs through this valley and makes the town what it is. For Thysville is essentially a railway centre with the head offices and main repair shops. It is also the State administrative hub of a large territory inhabited by over 174,000 Africans, most of whom are served by our three mission stations.

Thysville stands 2,400 feet above sea level among a maze of hills known as the Crystal Mountains. Many visitors come here from less favoured spots to enjoy the coolness of the evenings, the grand distant views, and the park-like beauty of the general planning of the town. When one contemplates the panorama of hills and valleys from some Thysville vantage point, one begins to appreciate something of the magnitude of the task that General Thys undertook in creating the Matadi-Leopoldville railway of 250 miles through such country as this, and why it took so tremendous a toll of human life. That line was opened in 1898, but was altered in 1929 to avoid many twists and turns and especially the long circuitous climb to Thysville. From that time Thysville has been relegated to a branch line, but there has been no diminution in its importance. The roaring and hammering that issue daily from the railway works still declares this to be a busy centre, as do the crowds who come here laden with market produce from the outlying country three times a week. A military school has been established here for years, and now Thysville is being developed as a military town. Many thousands of Congo lads who went to the Middle East returned here for demobilisation and henceforward a permanent camp is to be set up.

THE town includes a prison, a hospital mainly for Congo workers, a small hospital for Europeans, a native dispensary run by the State, Portuguese traders' shops, a hotel, State administrative buildings, the Roman Catholic Mission and our own Mission. Our large church and school buildings are situated on a high promontory in the native city. When we speak of Thysville, we refer not only to the town work, but also to the large district which is attached. We have placed teacher-evangelists in 130 villages scattered for miles around among the hills and valleys. Cattier, another town on the main line, is included in our Thysville district. Here we have a prosperous work sustained by a fine band of deacons. One of them is an engine driver and the others work in the railway office. The Rev. R. L. Jennings built a fine church here shortly before he retired in 1936.

Thysville can therefore be regarded as a strategic centre where a strong and balanced evangelical Christian witness should be maintained, for its influence is many-sided and reaches far and wide in Lower Congo. At the present moment we are badly under-staffed, and this is also true of Wathen and Kibentele. We look forward to the time when recruits will be forthcoming.

ABOUT NTONDO

By A. J. B. RUSSELL, M.B., Ch.B.

Ntondo, long a station of the American Baptist Foreign Missionary Society, has been transferred to the B.M.S. It is contiguous to our Bolobo-Tshumbiri-Lukolela area in Middle Congo. Here are facts about the place and its missionary work.

PROTESTANT witness in the area began some fifty years ago with the establishment by the American Baptists of a mission station on the shores of Lake Tumba, at Ikoko Bonginda. After some years, the founder, Rev. Joseph Clark, and his colleagues decided to move to a more suitable site, and the work at Ntondo began thirty years ago. This village is situated on the north-eastern shores of the Lake, seventy-five miles from Coquilhatville, the provincial capital, where the American Disciples of Christ Mission has an effective witness.

Since 1939 the B.M.S. has supplied medical workers at Ntondo.* Evangelistic and educational workers will shortly be assuming responsibilities in this extensive area, where the active church membership at the end of 1944 totalled 2,488, with 1,178 enquirers in addition. Seventy-four Congolese confessed their Lord in baptism during the year.

Besides the central school at Ntondo, with over 100 boys and girls, there are twelve regional schools and 136 village schools in the district, with the same number of school-chapels, and with congregations supervised by 180 teacher-evangelists and nine regional superintendents. These schools have about 2,900 scholars.

THE hospital serves the physical and spiritual needs of a large area. Some patients are known to have walked three weeks to reach Ntondo and a considerable number travel at least ten days on foot or by canoe. Last year 550 in-patients and over 7,000 out-patients were treated, a great strain on a hospital of forty beds. Maternity work has hitherto not been a feature of the work, but the number of confinements has trebled during the past five years. A constant witness to the power of the Gospel to change lives is maintained and three years ago a chapel was set up in the hospital compound for the benefit of patients and lepers who would not otherwise enter the precincts of the larger mission church. Bed to bed and hut to hut visitation is carried on by our evangelist and others, and many have come to a knowledge of Christ and confessed Him in the waters of baptism as a result of such witness.

The work is full of opportunities of ministering to the spiritual and physical needs of a large community and we crave your prayers as we assume these new responsibilities.

* These are Dr. Russell and his wife, who also is a doctor, Nurse Chaplin and Nurse Russell (a sister of Dr. Russell). Now the Rev. and Mrs. S. J. Newbery and Dr. and Mrs. Brebner-Smith have joined the staff after furlough.—ED.

FOR SERVICE OVERSEAS

RONALD FRANCIS TUCKER, B.D., member of East Street Church, Bedminster. Business experience, followed by training at Manchester and Selly Oak Colleges. Student pastorates at Wem and Cheadle Hulme, Stockport. Served in Band of Hope. Designated to Lushai Hills.

BETTY TUCKER (*née* Garside). Member of East Street Church, Bedminster, where her father is minister. Member of Girl Guides, C.E. Society and Nurses' Christian Movement. Nursing training at Bristol and Halifax, followed by course at Carey Hall.

WOMEN'S SUMMER SCHOOL IN INDIA

By HILDA PORTEOUS, Baraut

Baraut, in North India, is the centre of a progressive work which shows promise of greater advance in the future. Here are illustrations of the permeating power of the Gospel.

WE were a varied company at our Women's Summer School this year. The twenty-six members who came from seven villages included Christians, inquirers, non-Christians from Jatiya, Chamar and sweeper communities. The Jatiyas are the senior caste of Chamars and are an intelligent group who felt themselves together "superior." It was a very definite advance that all sat down to food together. We have not yet reached the stage when those from the sweeper community can take their share in the general cooking, but I did see in one of the round games that one Jatiya and one sweeper were holding hands.

Our speakers served us excellently. We were able to have two classes—one for the more advanced and one for those who needed teaching as if they were children. We arranged our dates to include a Sunday, as most of the delegates came from villages where there is no church building. They enjoyed the crowded church, with men and women together, the hearty singing and they audibly approved the sermon.

Some of the most moving gatherings were those when we sat on beds or on the ground before retiring for the night, and sang and talked and prayed in the dark or in the moonlight.

OUR greatest day was our last—the baptismal service. A quiet service was held on the canal bank. Mr. Morgan conducted the baptisms, and these were followed by a communion service. The candidates made an interesting group. Two were Jatiyas, one a widow and one a wife who for some reason had not been baptized with her husband. One village includes a very keen group of Christians from the sweepers with no other Christians in the village. There is no settled teacher or evangelist, but the one literate man among them is their leader, and they meet every night for prayers and singing. They are largely inter-related and have a strong group consciousness. Four young daughters-in-law to Christian husbands have lately come into this group. Two of these were among the baptismal candidates. The leader of the group came to the service and brought a young man and his wife, and they were baptized together. Their baby had been dedicated previously and given a Christian name. Another candidate was a Baraut lad, home on holiday from a job in Delhi.

There were spectators at this service, but they were quiet and reverent. We sang as we returned for the Communion service, in which thirty shared with no suggestion of caste. We sat together on mats on the veranda, and as we took the bread from the same "roti" from one plate there was not that day Jatiya or sweeper or Chamar.

This school was made possible very largely through the gift of an American friend who sends an amount each year for such schools or institutes in the United Provinces on condition that they are inter-mission efforts. The women all contributed something in grain and the B.M.S. bore the balance of the cost. We are more and more convinced that these schools for four or five days, if they cannot be for longer, are of immense value.

Universal Week of Prayer

THE ninety-ninth Universal Week of Prayer organised by the World's Evangelical Alliance will be observed from Sunday, January 6th, until the following Sunday. Christians of all denominations at home will unite with their fellow Christians throughout the world in gatherings for corporate prayer, and in personal intercession and thanksgiving for Christian witness everywhere. Literature may be obtained from the World's Evangelical Alliance, 30, Bedford Place, London, W.C.1.

CONTINUING IN WAR CONDITIONS

By FLORENCE G. CANN, S.R.N.

Chandraghona Hospital, situated on the eastern side of the Bay of Bengal, has a normal missionary staff of two doctors and two nurses. For the past four years only Dr. Bottoms and Sister Florence Cann have been left to maintain the work. Now that Dr. Bottoms is on furlough after nine years' unbroken service, Sister Cann is in sole charge, with occasional help from visiting surgeons and physicians. Here she reveals some of her problems and activities.

WE continue here in face of difficulties about drugs and equipment. We can order any quantity of most things, and the firms concerned obligingly pack cases of drugs and bales of cloth. Six months later we receive information that these have at last been accepted by railway or steamer company for Chittagong. Precious liquids are often lost on the way here, but enough comes through to maintain the adequate working of the hospital.

INDIAN SOLDIERS AT CHRISTIAN SERVICE

Some time ago pillows had to be used without cases, and sheets were wearing to shreds and tatters, with no prospect of new supplies of cloth arriving. But through the heroic efforts of missionaries over a radius of many miles, two large bales were brought from a Salvation Army Weaving School, passed on from one mission station to another until they reached here. Now government standard cloth has appeared in our local bazaar. How we miss our *Wants Boxes*, but how grateful we are for money which some churches are contributing in place of *Wants*! With this we do our best to purchase necessaries such as bandages, soap, safety pins, pillow cases, etc.

THE women on the leper hill manage to do weaving, but not nearly sufficient for our needs. In addition, yarn is not always procurable. During the period when it was difficult to obtain ordinary essential foodstuffs locally, we opened a hospital shop for the Indian staff by permission from the authorities. We sold sugar, lentils, brown flour, salt and soap. Now that bazaar supplies are more adequate, the shop is closed except for sugar which is still unobtainable through customary sources.

More Bengali girls are taking up nursing and we have several Lushai lads from Tippera State in training. Our Sunday School was closed in 1941 when the children were evacuated because of the threatened Japanese invasion. It was re-opened in August, 1943, with twenty or more children and with nurses as teachers. These attend a weekly training class and absentees are not allowed to teach.

HITHERTO members of the Leper Church have held separate communion services. Now united services have been arranged, as all the Christians, whether they are lepers or non-lepers, are members of the one church. Modern knowledge and understanding of leprosy makes these united services possible and we feel all will benefit from this united fellowship. We hope eventually to induce the lepers to join in our church meetings. They are mostly hill people and very shy, but the fellowship of church membership could be deepened for all if they could be brought to feel that they are not a separate community.

Timothy Richard Celebrations

HUNDREDS of churches and their organisations marked the Timothy Richard centenary celebrations in a variety of ways on and around October 10th.

Caio, Richard's remote birthplace in Carmarthenshire, was the scene of a day's celebrations which included a pilgrimage to Ffaldybrenin smithy where he was born, and to the adjoining Congregational Church where he attended day school; to Tan-yr-Esgair farm, the home of his boyhood and youth; and to the river where he was baptised. An afternoon public meeting was held in Salem Baptist Church, Caio, of which he was a member; and a preaching service in the evening. Those taking part included Rev. E. W. Price Evans, M.A., J. B. Middlebrook, M.A., Rufus Rogers, B.A., R. S. Rogers, M.A., W. R. Watkin, M.A., W. T. Lloyd Williams, B.A., and James Watson and George Young, of China. Special interest attached to the presence of Mrs. Harding, one of Richard's daughters. A commemorative tablet, given by an anonymous donor, affixed to the wall of the smithy, was unveiled by Mr. Watkin.

These celebrations were attended by large numbers of people from the churches of the area.

The celebration is still being observed in many places and the new Timothy Richard literature is still on sale.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

First Week.—Departments at Headquarters—missionaries on deputation work; Exhibitions, Carey Press and Wants Department, that their efforts may tend to the furtherance of the Kingdom. For the Bible Translation and Literature Committee in its work of giving the peoples the Word of God in their own tongues.

Second Week.—Missionary organisations in the churches, that their leaders and members may plan and work, remembering that they are on "The King's Business."

Third Week.—For *young people preparing for service overseas*, that they may continue in well-doing: for the Home Preparation Union, and for foreign students, that they may find Christ in Britain.

Fourth Week.—For *missionaries* on furlough and others travelling by land, sea and air. *Christmas Day*, that a distressed world may find true peace in the Prince of Peace.

Fifth Week.—For *missionaries' children in this country*, that they may be compensated for separation from parents, and for all guardians and teachers in their responsible task.

January 1st.—United Meeting in London for Prayer for Missions.

NEW BOOK NOTICES

1942 Celebrations

A COMMEMORATION VOLUME was among the projects agreed upon in connection with the 1942 Ter-Jubilee Celebrations. Its preparation, hampered by many difficulties, is now in its final stages. It will include programmes of the Celebrations in various parts of the country, a comprehensive record of the proceedings, full reports of speeches and sermons delivered during the long week-end in Kettering, the unveiling of the Carey Memorial at Paulerspury Parish Church, messages of greeting from other Churches and Societies, and a record of contributions from churches and individuals. It will have seven full-page illustrations, and will be tastefully bound in cloth with a coloured paper jacket. Its price is 6s., and announcements of publication will be made in due time.

* * * *

A Wayfarer's Psalter. By JOHN MACBEATH, D.D. 160 pp. Cloth. 6s.

DR. MACBEATH has selected a verse from each Psalm and made it a basis for a meditation which is at once devotional, suggestive and full of literary allusions. It is good fare for the nourishment of the spiritual life.

* * * *

Great Christian Books. HUGH MARTIN. 128 pp. Cloth, 6s. (by post 6s. 4d.). Student Christian Movement Press.

DR. MARTIN has chosen seven classic Christian books as his theme, which he develops by describing their content and by applying their message to the present day. Carey's *Enquiry* and Bunyan's *Pilgrim's Progress* are two among the number.

They Found the Church There. H. P. VAN DUSEN. 128 pp. Cloth, 6s. (by post 6s. 4d.). Student Christian Movement Press.

WHILE the war wrecked temporarily many missionary enterprises, it led to many new contacts being made. This book is a striking collection of extracts from letters and articles by soldiers, sailors and airmen who came into contact with missionary work and its results in the South Seas. It is a great apologetic. Similar stories could be told of members of the Forces who have had first-hand acquaintance with our work in India, Ceylon, China and Congo. Missionary enterprise will have many new advocates in the future.

* * * *

Christmas Candles. : BERYL BROWN, and **Other People's Shoes** : MARY H. DEBENHAM, are short and effective plays for children. 3d. each (by post 4d.).

* * * *

Standard for Living. Seven studies on the Task of the World Church to show that the standard of life for Christians is the life of Jesus Christ. 6d. (by post 7d.).

* * * *

Practical Books. No. 5. Overseas at Home. WINIFRED WARR. 2s. (by post 2s. 2d.).

MISS WARR is well-known as the author of this valuable series of handbooks for workers among children. This latest issue is well up to standard and is packed with advice on story-telling, games, models, drama, propaganda, overseas evenings, and much besides.

* * * *

An Example of Caste

IT takes four people to provide a bowl of flowers. A servant carries out the bowl to the veranda, the gardener arranges the flowers, then father Sweeper comes along and sweeps up the bits, and finally boy Sweeper comes and puts the bits into a tin and carries them away!

ACKNOWLEDGMENTS

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses: *General Fund*:—Anonymous, In memory of thankfulness, £1; Anonymous, £1; God's Tenth, 15s.

LEGACIES

The following legacies have been received in recent months:

1945		£	s.	d.
Aug. 9	Mrs. J. Stewart (*Women*)	100	0	0
17	Mr. E. Marriott	200	0	0
30	Miss A. Hallatt	50	0	0
Sept. 5	Miss L. M. Tamlin	3,913	2	4
5	Miss L. M. Tamlin (*Medical*)	3,913	2	4
8	Mr. H. J. Hunt	41	3	6
15	Miss N. Timpson	500	0	0
26	Mrs. E. A. Brendon (*Women*)	450	0	0
27	Mr. T. G. Moore	500	0	0
29	Mr. Le Page	611	1	0

Arrivals

21st August, Miss J. K. Williamson, from Sianfu.
11th September, Dr. and Mrs. T. H. Knights, from New Zealand.
24th September, Miss M. B. Pearson, from Bhiwani.

Departures

22nd September, Rev. and Mrs. A. W. Glenesk, for Bolobo, and Rev. and Mrs. S. J. Newbery, and Dr. and Mrs. F. R. Brebner-Smith, for Ntondo.
26th September, Dr. G. H. C. Angus, for Serampore.
27th September, Miss H. L. Macdonald, for Delhi.
1st October, Mrs. R. F. Tucker, for Lungleh.

Deaths

10th October, in London, Rev. H. M. Greenwood, Honorary Member of the Committee.
20th October, in London, Miss R. A. Harrington, Honorary Member of the Committee.

CHRISTMAS GIFTS, 1945

" If he shall not lose his reward who gives a cup of cold water to his thirsty neighbour, what will not be the reward of those who by putting good books in the hands of those neighbours, open to them the fountains of eternal life ? "—THOMAS À KEMPIS.

ONCE AGAIN the Carey Press offers its help to you and to members of your church in solving the problem of Christmas presents, especially in view of the continuing general limitations in choice.

A BOOK is a tangible and lasting expression of regard and friendship. It provides food for mind and spirit. A missionary book serves to extend further the missionary enterprise.

THE CAREY PRESS Book Room at 95, Gloucester Place, London, W.1, is close to Baker Street Station and to several bus routes. It is well stocked with a variety of publications. It is open daily from 9 a.m. to 5 p.m. (Saturdays, 9 a.m. to 12 noon). Visitors are always welcome.

ENQUIRIES AND ORDERS BY POST receive prompt attention.

PARCELS OF BOOKS will be sent on sale or return, though it will ease labour if definite orders are given. And early orders will facilitate delivery in good time.

Our TELEPHONE NUMBER is Welbeck 1482.

FOR ADULTS

The Missionary Message of the Old Testament. By Dr. H. H. ROWLEY. " Traces the unfolding of the idea of the one God through history, psalm, and early prophecy, until in the later chapters of Isaiah we find the glorious and merciful God manifested through His servant, by whose suffering and death salvation from sin is to come to men. This is a valuable book."—DR. J. W. EWING, in *The Life of Faith.* Cloth boards, 5s. net (by post 5s. 3d.).

Timothy Richard : By E. W. PRICE EVANS, M.A. " This biography is a wonderful story told without rhetorical device. It celebrates the centenary of one who mastered Latin and Greek grammar while scaring crows from his father's crops. A life crowded with statesmanlike plans and performances. Who would understand the China of to-morrow should study this story of the China of yesterday."—*The Birmingham Post.* Cloth boards, 6s. net (by post 6s. 4d.).

A Maker of Modern China : By ALBERT J. GARNIER. " Timothy Richard was not an ordinary missionary. He was a prophet—a seer rather than a preacher . . . inspired by the vision of a Christianised China."—*The British Weekly.* " A workmanlike account."—*The Christian World.* " Briefly but admirably outlines the problems which confronted the Christian Missionary Movement in China and the way in which Timothy Richard faced them, fought them and, to some degree, solved them. It might be read with profit by those . . . who question the logic and the altruism of such work."—*The Times Literary Supplement.* Illustrated. Cloth boards with picture jacket, 5s. (by post 5s. 4d.).

South East from Serampore : By E. A. PAYNE, M.A., B.D., B.Litt. Some forgotten chapters in the B.M.S. story. " We look for interesting stuff. And we get it. Mr. Payne has delved deep into his sources, and the story was worth the labour."—*The Expository Times.* Cloth boards, 5s. net. (by post 5s. 3d.).

Sermons on the Christian Way : By H. L. HEMMENS. " A high standard of Christian thought is maintained through all the sermons. The illustrations used reveal the author's historical interest and his missionary zeal."—*The Baptist Times.* " Vivid description, careful exposition, and moving appeal."—DR. J. W. EWING, in *The Life of Faith.* " No one after hearing any one of these sermons could go away in any uncertainty as to what the preacher was getting at."—*The Sunday School Chronicle.* Cloth boards, 5s. net (by post 5s. 3d.).

Younger Voices. Sermons by twenty-four younger ministers, edited by GRAHAM W. HUGHES, B.A., B.D. " The sermons reveal that the missionary cause is being worthily presented to the congregations, and its challenge made clear."—*The Life of Faith.* Cloth boards, with 24 portraits, 5s. net (by post 5s. 3d.).

The Missionary Message of the Epistle to Romans : By HENRY COOK, M.A. An exposition of the central ideas in the Gospel as Paul himself understood them, and the universal outlook of the Christian message. Cloth boards, 3s. 6d. net (by post 3s. 10d.).

CHRISTMAS GIFTS, 1945

DEVOTIONAL

First Steps in Prayer : By DENIS LANT. " The book aims at giving simple teaching in the art and practice of prayer. It is exceedingly well done. The language used is easily understood. The teaching is enlivened by witty and easily remembered stories, but is always pointed and profound."—*The Times Literary Supplement.* " A very helpful work." —*The Western Morning News.* Cloth boards, 5s. net (by post 5s. 3d.).

Missionary Prayers : By R. W. THOMSON. A Petition for every week in the year. For general use, but particularly for Bible classes, Senior Sunday School Departments, G.A.'s, and other week-day organisations. Cloth boards, 3s. 6d. (by post 3s. 8d.). Stiff paper, 2s. (by post 2s. 2d.).

The Call to Worship : By D. TAIT PATTERSON and DR. GEORGE DYSON. A book of Services for Ministers and Congregations. Cloth boards, 4s. (by post, 4s. 3d.).

OUR LEADERS IN THE FAITH

William Carey : By S. PEARCE CAREY, M.A., D.D. In Dr. Carey's vivid style ; a comprehensive treatment in a compact space. With portrait. Stiff boards, 2s. 6d. (by post, 2s. 9d.).

Andrew Fuller : Pastor, Theologian, Rope-holder : By GILBERT LAWS, D.D. The story of a great denominational figure who broadened our outlook and helped to create the modern missionary enterprise. With portrait. Paper covers, 2s. 6d. (by post, 2s. 9d.).

Samuel Pearce : By S. PEARCE CAREY, M.A., D.D. An apt study of a Baptist flaming prophet who stood by the missionary pioneers. With portrait. Paper covers, 2s. 6d. (by post 2s. 9d.).

Robert Hall : By GRAHAM W. HUGHES, B.A., B.D. The story of an outstanding Baptist leader who influenced social, political and religious life. With portrait. Paper covers, 2s. 6d. (by post 2s. 9d.).

FOR YOUNG PEOPLE

Adventurers in Africa : By H. L. HEMMENS. The life story of seven pioneer missionaries : Donald Fraser, Thomas Birch Freeman, W. Kendal Gale, Thomas Lewis, Mary Slessor, Lilias Trotter and Bishop Tucker. Primarily written for Christian Endeavourers but of general interest and profit. Paper covers, 1s. 6d. (by post 1s. 8d.)

FOR THE CHILDREN

New Furnival Library Titles

Holidays and Holy Days : By WILLIAM THOMAS.
Follow My Leader : By F. PEACE.
Each in Cloth boards, 2s. 6d. net (by post 2s. 9d.). Paper Covers, 1s. 6d. net (by post 1s. 8d.).

Eagle Omnibus Book, Number Three. Containing six biographies, including Carey and Comber, for young people. Stiff boards, 2s. 6d. net (by post 2s. 9d.).

The Young Browns Abroad : By PERCY H. JONES. A description, by means of letters to friends at home, of a six months' visit of a boy and girl to India. Cloth boards, 3s. 6d. net (by post 3s. 10d.).

Dear Columba : By RICHARD PATERSON. A story of Africa. Stiff boards, 2s. net (by post 2s. 3d.).

Six Roads to Bethlehem : By W. E. CULE. Six delightful stories of " Stars and Wise men," human, and sometimes whimsical, stories that trace the golden thread that is woven into many humble, humdrum lives and which oft-times leads others to a nobler, fuller life, into the realm in which the Spirit of Bethlehem becomes a reality. Cloth boards, 5s. net (by post 5s. 4d.).

Blue Peter : By J. ROLAND EVANS. The romance of the early years of William Carey. Illustrated. Cloth boards, with coloured wrapper, 3s. 6d. net (by post 3s. 9d.).

FOR THE " STOCKING "

Cut-out models, India, China and Africa. 9d. each (by post 11d.).

This list is only a small selection from the stock of books obtainable from the Carey Press. The Manager will welcome enquiries and orders. It will assist in rapid despatching if orders are sent early, with remittance to cover.

The Ideal Christmas Card

THE B.M.S. PRAYER CALENDAR, 1946

Illustrated by a choice wood-cut engraving of a rural roadside scene in India. Its tear-off pad is a daily reminder of the B.M.S. workers and work. **2s.** (by post **2s. 2d.**)

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BMS World Mission
PO Box 49, 129 Broadway
Didcot, Oxfordshire
United Kingdom
OX11 8XA

01235 517700
info@bmsworldmission.org